CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, MAY 27, 1837. NO. 824.---VOL. XVI.—NO. 21.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

HISTORY FOR SCHOOLS.

History for children will not interest them if it be written in the elaborate style of a philosophical historian. First lessons in History should be given as an introduction to those which are more elaborate. If a boy at Sunday School, or in any place should read of Paul preaching at Athens, and that God made all men, 'bond and free,' would he not the better understand the passage had he read the following from Grecian History?

'The inhabitants of Greece were divided into bond and free—the slaves constituting in some of the Greek states four fifths, in others nine tenths of the whole population, and often a larger proportion. The slaves were divided into native Greeks and foreigners. In the many wars of the Greeks with Thrace and Asia, they took prisoners, and when the rich relatives of those prisoners could pay for their liberation, their *ransom*—that is, the price of their liberty, was part of the profit of the war; when no ransom could be paid, the price of the prisoner was another source of profit. A slave might be beaten, starved, and otherwise tormented, or in some place might be killed by his master's order, and the abuser might go unpunished. There were however many slave-holders who never practised these cruelties. Slaves who are well treated are a more valuable property than those who are ill treated. The miserable have no heart to labor. Those who receive favors love their benefactors, are grateful to them, and serve them willingly.

The ancients hardly acknowledged slaves to be men. They considered it the height of impudence for a slave to dress like the free. In Sparta the citizens wore long flowing hair. It was not permitted to slaves to wear theirs in that fashion. Neither did slaves bear the names in use among the citizens. Slaves never carried arms, except when they were expressly armed for military service. One of the most toilsome, but necessary labors of slaves, was the preparation of corn, or wheat. In those ages there were neither wind nor water mills. Corn was beaten, or pounded, or ground in a hand mill.

'Slaves of Athens were treated with more humanity than in other parts of Greece. When they were grievously oppressed, they might take refuge in the temple of Theseus, and no man could force them thence. They might also *commence a suit* at law against a cruel master, and the satisfaction the law allowed was, that they should be sold to another master—more or less cruel as might happen. The laws of Solon had respect to slaves. It was a maxim of that wise man, that there would be no injustice were all men to consider themselves injured when they saw another injured: and one of his laws was, It should be lawful for any Athenian to prosecute one who should insult a woman or child, a free man or a slave.

'At Sparta, the slaves were more inhumanly treated than in any part of Greece, and their moral dignity and welfare wholly disregarded. The citizens of Sparta held that all excess in eating and drinking was degrading to a man. To show their children how contemptible and beastly a drunkard is, they would intoxicate a poor Helot, and then ridicule his absurd actions. The Spartans had no native literature, but they liked to hear recited and sung the odes of certain poets. These they would not suffer the Helots to sing, 'Lest,' said they, 'the verses be *profaned*, or made vile.' When the Thebans had made prisoners of certain Helots, they asked them to sing some of those popular songs, 'We dare not,' replied the unfortunate men, 'they are our master's songs.' What can be more affecting than such debasement in a fellow creature! Homer says truly:—

——'Whatever day
Makes man a slave, takes half his worth away.'

'Slaves were not allowed a funeral ceremony, which among the ancients was accounted of great importance. They were not permitted to join in the public worship. When St. Paul preached to the Athenians he told them that 'God made of one blood, all nations of the earth—*bond and free*.' This was addressed to the humanity, of which, with all their learning the Greeks were ignorant. Slaves were differently educated from the children of citizens, for the most part they were not educated at all. However, some persons were more humane than this. Many intelligent persons, prisoners of war, were reduced to slavery, and these would sometimes instruct their fellow slaves, and some of that unhappy class of people became learned and accomplished, and could instruct and amuse others.

'Slaves were sometimes let out by their masters to serve other citizens. In that case they were permitted to have a part of their wages, and the money thus earned called Peculium, was often saved to purchase the liberty of the slave. The master sometimes granted the slave his liberty; and sometimes, when slaves served faithfully in the fleet or army, the state made them free; and though neither they nor their descendants became citizens, except for some meritorious service, and by favor of the people, they lived decently and comfortably with their families. These freed inhabitants enjoyed the privileges at Athens of the class of resident foreigners.

'The introduction of Christianity put a stop to many of the abuses of slavery. The first Christians treated slaves kindly. They knew they were God's creatures, and they called them brothers and friends, because they had the same faculties and feelings with themselves, and their blessed religion now affords, liberty—not to do evil, but to enjoy all God's good gifts, to all men.'

Such abuses of men as are here described are not all that were practised and justified by the most civilized people of antiquity. Our Classical literature prepossesses our minds with almost unqualified admiration of the ancient Greeks, particularly of the Athenians, yet this admiration ought surely to be modified by many exceptions. When boys are first imbued, with this enthusiasm, might it not be useful to point out to them some of the glaring moral defects of this people, and to show, that wanting the righteousness that exalteth a nation, they were truly inferior in moral worth to the poor Icelanders, to the persecuted Waldenses, to our Pilgrim sires, or to any people penetrated with a Christian spirit. The patriotism of an Athenian was a sentiment far below the patriotism of a Christian, which is founded not in physical power or in national glory, but in generous humanity, or the love of mankind, and in obedience to the father of all men.

In what mannner the young Athenians were indoctrinated in the love of their country is thus related in a popular book. 'The inhabitants of Athens were divided into ten tribes, and each tribe into three curiæ. The families of each curiæ were neighbors and friends. Every child's name was registered three times among the citizens of his curiæ. Once before he attained his seventh year; again when he was eighteen years of age; and a third time when he was registered among men, at the age of twenty years. At this time the young man was admitted to the privileges of a citizen, might attend the public assemblies, aspire to the office of a magistrate, and dispose of his fortune if he should happen to lose his father.

Every young man was also a soldier; he was instructed in the military exercise, and was enrolled among the citizens when he was capable of bearing arms. When his armor was first solemnly and publicly bestowed upon him, in presence of all the men of the curiæ to which he belonged, the Æphebi, or young citizen, took the following oath:—I will never do any thing to disgrace this armor. I will fight for my country and religion. I will never be the cause of weakening or endangering my country. If it be my fortune to sail on the seas, my country thinking fit to send me abroad in a colony, I most willingly acquiesce, and accept that land which shall be allotted to me. I firmly adhere to the established laws and to the will of the people. I will never see the authority of the laws and the people broken or perverted, but alone or with others I will endeavor to revenge such contempt. I will conform to the religion of my country. *My endeavors to extend the dominions of Athens shall never cease while there are wheat, barley, olive trees, and vineyards beyond her limits.*'

Who will say that a people formed after such injunctions and professions, needed not the regenerating influences of Christianity? Who does not feel the wisdom and moral courage of him who stood upon Mars' Hill, and admonished this people then no longer free to do violence, but subject to the iron yoke of Rome,—that 'God made of one blood all nations of the earth?'—Let us teach our children the scriptures in connection with the history of mankind, and the history of mankind as an exposition of the Providence of God, 'L'histoire est le gouvernement de Dieu renda visible,' says the philosopher Cousin. It is one of the best functions of education to inculcate just notions of the divine government, that every mind under discipline may be the willing subject of that government, and become from the beginning of life a fellow-worker with God.

In nothing would the *Peace cause* gain so much as by imbuing *children* with the principles of peace. Under the influence of their present tuition, their minds are still abused with inculcated admiration for heroes, and for whole nations, that not only fought against one another, upon principle, for self-defence, but with their neighbors, and as far as they had explored the earth, with those of the lands where grew wheat, barley, olive-trees, and the vine. The oath of the young Athenian was extracted from the school book Grecian History, and that book, in all cases of doubtful, but time-honored morality, and practice, which the subjects of the history suggest, turns the mind of the young reader to the Christian principle which decides the quality of actions. It may be hoped that such illustrations of Christian principles will in after life give effect to them. They appeal to the reason and the moral sense of the young, they teach children to reflect that whatever men have done, or do, must be good or evil; that the good or evil of actions does not depend upon the people or the individual whose actions are represented, but must be right or wrong as those actions affect the welfare of others, or fulfill, or oppose the will of God.

Not long since we were shown First Lessons in History in the hands of little children, filled with prints representing the most barbarous actions, and narratives of the same. Such a book seemed to us altogether unfit to initiate the young in the history of their race: in fact such representations give so very partial a view of what men have been, that instead of commanding the first place in the narrative of the past, they should be the episodes in history, and not given at all to the young. The history of wars and treaties of peace is only a small part of the history of a nation. No whole people can be engaged in fighting, nor any people be constantly employed in so awful a perversion of their nature. There must be long seasons when nations that make any progress in wisdom and arts must live in peace and security; in which they must cultivate that science and literature which adorn life, and the virtues that are better than life. Then those who would give the young just notions of mankind, and teach virtue while they teach truth, will point out to them for objects of admiration and imitation the great examples of goodness and greatness, which, happily, the history of mankind affords—'Friends of the world, and fathers of mankind'—rather than those misnamed heroes, 'Destroyers, rightlier called, and plagues of men.' In this view our schools are to become the nurseries of virtue, and our school masters no inferior priesthood. It may be hoped that priestcaft is nearly extinct; it is time that schoolcraft was no more, and that vigorous, thorough, rational, moral culture, were substituted for superficial, unprofitable teaching. Sunday Schools have for a long time, and worthily, engaged the attention of philanthropists,—it is time that the capabilities of the common school were demonstrated, and that what has been done, and is doing in other countries to exalt the popular mind should be done in this—namely that what is, should not be esteemed sufficient, but that something better be aimed at, and effected, by a direct moral influence upon the common schools.

LOVE OF THE BIBLE.—During the time that Dr Kennicott was employed in preparing his Polyglot Bible, he was accustomed to hear his wife read to him in their daily airings, those different portions to which his immediate attention was called. When preparing for their ride, the day after this great work was completed, upon her asking him what book she should now take, 'Oh,' exclaimed he, 'let us begin the Bible.'

THE PASSOVER,

AS CELEBRATED BY THE MODERN JEWS.

The Feast of the Passover begins on the fifteenth day of their month Nisan, and continues with those Jews who live in or near Jerusalem, seven days: and with those in all other places, eight days.

The Sabbath immediately before the Passover is called the great Sabbath. On that day, the Rabbi, or teacher of each synagogue, delivers a lecture, in which he explains the rules to be observed on the approaching Festival. During the whole time, they are required to abstain from leavened bread, (that is bread with any thing put into the dough to make it ferment, or rise,) and to suffer no leavened bread to remain in their houses. On the thirteenth day of the month, in the evening, the most careful and minute search is made by the master of each family, through every part of his house, in order to clear it of leavened bread, and every other particle of leaven. All that can be found is collected together in a vessel; carefully preserved during the night, and together with the vessel in which it is deposited is solemnly burnt a little before noon the next day. No vessels are to be used at the Passover that have had any leaven in them: and, therefore, the kitchen-utensils used at other times are to be put away, and their places to be supplied by new vessels, or by some that are kept from one Passover to another, and never used but upon that occasion. For the same reason, the kitchen tables and chairs, shelves and cubboards, undergo a thorough purification, first with hot water, and then with cold.

After the burning of the leaven, they make unleavened cakes, as many as will be wanted during the Festival, to be in the place of all common bread. Amongst other rules for preparing the grain for these cakes, the meal is to be bolted, that is, in the presence of a Jew, and the dough is not to be left a moment without working or kneading, lest any the least fermentation should take place. The cakes are commonly round, thin and full of little holes, and in general, they consist of flour and water only; but the more wealthy and dainty Jews enrich them with eggs and sugar: cakes of this latter kind, however, are not allowed to be eaten on the first day of the Festival. They are also forbidden to drink any liquor made from grain, or that has passed through the process of fermentation. During this season, therefore, their drink is either pure water, or a home-made raisin water.

On the fourteenth day of the month, the first born son of each family is required to fast, in remembrance of the first-born of the Israelites being delivered, when the Lord smote all the first-born of the Egyptians. In the evening of the fourteenth day of the month, the men assembled in the synagogue, to enter upon the Festival with prayers and other appointed observances, during which the women are occupied at home in preparing the tables against their return; and all the most costly furniture which each can procure is then made use of. The table is covered with a clean linen cloth, on which are placed several plates and dishes: on one is laid the shank-bone of a shoulder of lamb or kid, but generally lamb, and an egg; on another, three cakes, carefully wrapped in two napkins, on a third some lettuce, chevil, parsley, celery, wild succory, or horseradish. These are their 'bitter herbs.' Near the salad is placed a cruet of vinegar, and some salt water. They have also a dish made to represent the bricks which their forefathers had to make in Egypt. This is a thick paste, composed of apples, almonds, nuts and figs, dressed in wine, and seasoned with cinnamon. Every Jew who can afford wine, also provides some for this great occasion.

The ceremony then proceeds in this way.—The family being seated, the master of the house pronounces a grace or blessing over the table in general, and over the wine in particular; then, leaning on his left arm, in a somewhat stately manner, so as to show the liberty which the Israelites regained when they came out of Egypt, he drinks a portion of wine; in this also he is followed by the rest of the family or party assembled. Then they dip some of the herbs in vinegar and eat them whilst the master repeats another blessing. He next unfolds the napkins, and taking the middle cake, breaks it in two, replaces one of the pieces between the two whole cakes; and conceals the other piece under his plate, or under his cushion on which he leans. And for what reason is this? In allusion, as they say, to the circumstance mentioned by Moses, (Exod. xii. 34,) that the poople took their dough before it was leavened, their kneaded-troughs being *bound up in their clothes*. He then removes the lamb and the egg from the table and next the plate, containing the cakes, being lifted up by the hands of the whole company, they join in saying, 'This is the bread of poverty and affliction, which our fathers did eat in Egypt; whosoever hungers let him come and eat, whosoever needs, let him come and eat of the paschal lamb. This year we are here, the next God willing, we shall be in the land of Canaan. This year we are servants, the next if God will, we shall be free children of the family and lords.' The lamb and the egg are then again placed on the table, and another portion of wine is taken: the plate containing the cakes is removed, to lead the children to inquire into the meaning of this festival; if no children are present some person of riper years puts the question according to a regular form. This is answered by an account being given of the captivity, bondage, and slavery of the people of Israel in Egypt, their deliverance by the hand of Moses, and of the institution of the Passover on that occasion. (See Exod. xii.) This history is followed by some psalms and hymns being sung, after which the cakes are again placed on the table, and pieces of them are distributed amongst those present, who instead of the paschal lamb, the offering of which is now discontinued, eat this unleavened bread, with some of the bitter herbs and part of the paste made in memory of the bricks. The reason they give for not eating the paschal lamb is that this cannot be done lawfully out of the land of Canaan, or Holy Land, all other countries being unholy and polluted.

After the unleavened bread has been eaten, then follows a plentiful supper. Then some more pieces of the cakes are taken and two more portions of wine. Each is required to drink on this occasion, four portions; and every sup of wine, rabbis or teachers say, is in memory of some special blessing vouchsafed to their fathers. The fourth and last cup, is accompanied with some prayers, borrowed from Scripture, calling down the divine vengeance on the heathen, and on all the enemies of Israel.

This same course of discourses is repeated on the second night; and the modern Jews profess to consider that all this will be as acceptable in the presence of the Lord as the actual offering of the passover.

The first two days and the last two, are kept as days of high solemnity, being celebrated with great pomp by extraordinary services in the synagogue, and by abstaining from all labor nearly as strictly as on the Sabbath. The four middle days art not so strictly kept. The last day of the festival is concluded with a peculiar ceremony, called Habdala, in the course of which the master of the house, holding a cup of wine in his hand, repeats a very considerable portion of Scripture, and finishes with drinking, and giving to others to drink of the cup; after this they are at liberty to return to the use of leavened bread as usual.

Such is the passover, as now observed by the unbelieving Jews. That sacrifice we know has long since been done away, by an infinitely more valuable offering. At this season, upwards of 1800 years ago, Christ the Lamb of God, was slain to deliver us from a far worse slavery than that of Egypt and our souls from a far more fatal death than that threatened by the destroying angel: and, as Christians we have far more reason than the Jews to observe this memorable season, for then 'Christ our Passover was sacrificed for us: therefore let us keep the feast not with old leaven neither with leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.'—(1 Cor. v. 7, 8.)—*Modern Judaism.*

HIGH TONED SENTIMENTS.—The following declaration is ascribed by Coleridge, to a soldier in Cromwell's army.

'I judge it ten times more honorable for a single person, in witnessing a truth, to oppose the world in its power, wisdom and authority,—this standing in its full strength, and he singly and nakedly—than fighting many battles by force of arms, and gaining them all. I have no life but truth: and if truth be advanced by suffering, then my life also. If truth live, I live; if justice live, I live: and these cannot die, but by any man's suffering for them, are enlarged, enthroned. Death cannot hurt me. I sport with him—am above his reach. I live an immortal life. What we have within, that only can we see without. I cannot see death: and he that hath not this freedom, is a slave.'

THE MAIDEN AND THE TULIP BULB.

One fine morning in March, a young maiden took from her drawer a tulip bulb which she had received from her brother, who delighted in the symbols which nature afford us. She went into the garden to plant it in the earth. Awhile she examined the pretty roundness of its shape, then digged a hole in the soft earth, to receive the embryo plant and flower.

But suddenly the Bulb exclaimed with manifest terror and entreaty in its tones, 'Pretty maiden, bury me not, I implore thee, in the dark, cold, damp ground, where I shall lie in sorrow and sadness, with no companions but the moles who will devour me. Rather let me remain forever with you: there I can see the light and feel the warmth. Do not bury me so cruelly in the ground.'

'Pretty Bulb,' said the damsel, as she paused and stayed her hand, 'lament not that I deprive you of the kindly shelter you have enjoyed, and consign you to the earth. The time of your slumbering there will be short. True, it is cold, but in a few days the sun will enliven the world with its rays, your heart will be gladdened by its warmth, and you will rise out of the darkness into the light; out of the close and unpleasant mould you will shoot upwards in the beautiful air: and from the very dampness which you dread, you will derive strength. No longer a root, you will shine as the queen of the flowers of spring. The lark will salute you in the morning; the butterfly will beg a new charm to bestow upon his wings, and the bee, active and cheerful, will come and solicit your favors while the dew is still fresh in your bosom.'

The Bulb was satisfied. It said no more, but the smile of faith was upon it. In a few weeks I passed by the garden. The humble bulb now lifted up its many coloured head upon the top of its graceful stalk. It was just expanding its glories to welcome the May-day sun. The lark went far up among the clouds to tell him of the present which awaited his coming. The early bee murmured forth his grateful song to the happy flower, and a chorus of butterflies filled the air with their praises.

Thus they sang, as they flew round, in the perfumed atmosphere that the happy plant breathed forth.

'Blessed art thou, oh flower, and double thy joy. Thy beauty and thy bliss, are all reward of thy faith. The earth is dark and unlovely, but beauty springs out of its bosom. The ground is cold and damp, but thy faith has triumphed, and now thou art free, now thou art blessed! Thy faith is triumphant, and thou art all bliss!'

RESPONSIBILITY.

A warm hearted man, in speaking of the responsibility of Christians, has need of special care, lest he do more harm than good. When such a man gets up and tells his brethren that, 'they ought to feel as if the whole world was resting on them'—'that the burden of souls should crush them to the earth'—'that God is rolling upon them a weight of responsibility which they cannot shake off,' what ideas are excited in the minds of those who listen to his remarks? For my own part, I cannot help thinking and never without extreme pain, of the accounts given us by our Missionaries in Smyrna, of the enormous weights which the people of that city are accustomed to carry upon their heads. The slightest mis-step, the bending of a joint—and those who bear these burdens fall to the earth and are dashed in pieces. Now I do not believe that God wishes Christians to have any feelings which can be properly described by such images. How perfectly in contrast are the words of our Savior: 'My *yoke* is *easy*, and my *burden* is light!'—*Intelligencer.*

EXTRACTS FROM THE CORRESPONDENCE OF THE WESTERN MESSENGER.

ST. LOUIS MO. MARCH 15, 1837.

Dear Brother Clarke:—Our brother Eliot has at length arrived from the South, as he has probably informed you ere this: and consequently I am released from duty at this post. Of brother Eliot's mission to New Orleans and Mobile, he himself doubtless will give you an account, so I shall not trespass on his ground. I shall proceed to Peoria next week, to take Mr Huntoon's place, while he goes to the East. He writes that things are in a flourishing condition in Peoria: that a respectable society as to intelligence and numbers has been formed during the period of his stay there: but it is very important that they should have regular preaching, as many are watching to make inroads.

Things are going on well here. The church will be completed early in the Summer, and there will be no sort of difficulty in having it well filled. The delay in finishing the building has of course been owing to nothing but the difficulty of procuring material and steady labour. All building here progresses with an exceeding tediousness. There is no want of spirit among the good people here. Their zeal runs far before their means, but these will not long be lagging behind.

Brother Thurston when I last heard from him, was preaching alternately at Tremont and Pekin, at both of which places, the Faith in its purity is much needed. We want some one at Chicago. *A chain of forts* established along down the Illinois will be a great thing. Voices too are coming from various other places through the State of Illinois, calling upon us for light and spiritual food.

And shall not the manna fall—shall not the rock be smitten and pour out its restoring waters in this wilderness? Shall the west call unto the East, like deep unto deep, in vain? Shall our brethren who dwell upon the sea shore hear the voice of the vision, calling 'come over and help us!'—and hesitate to come with their treasures of knowledge and of love, to spread the truth of Christ through this lovely valley? Shall we not soon see the young reapers hastening one by one from our New England home, and crossing the mountain barrier, into the broad harvest field? Truly, feelingly, heartily, and with praise to God may we then welcome them in the language of that prophecy of old, 'How beautiful *upon the mountain* are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tiding of good, that publisheth salvation: that saith unto Sion, thy God reigneth!'

Come over and help us!—You that are willing to make sacrifices for the truth like our Master, and his apostles. Come, but we promise no easy life: we throw open to you no spacious and spire-pointed churches, we lead you up to no carved and curtained pulpits, we bid no swelling organ lift your soul on the wings of harmony, we place you in the midst of no time hallowed monuments, no long established societies. You, and I, and all who labor here must *ourselves*, by patient, persevering efforts build up the tabernacles of the Lord. Great is the work, but glorious. Come then, you whose spirits are fresh, and growing in faith,—you who are prepared to work; and who wish to experience the peace of heart, consciousness of strength, which attend an active and progressive life—come over and help us!

You, my brother, know better than I, that this great Western valley is literally *athirst* for the true pure fountain of living waters. It is a thirst to which no external prosperity can administer—a thirst which this great Mississippi with all its tributaries cannot provide for. Where then shall we turn for the supply of our spiritual wants, but to the East, to New England to Boston, to the walls of old Harvard? Unto the hills—the hills of our fathers, we look, whence cometh our help. May it not long tarry!

I will write you again from Peoria. Love to Br. Osgood,—I presume he will shortly be on his way home.

Truly and sincerely your friend and brother.
C. P. C.

ST. LOUIS, APRIL 5, 1837.

In St. Louis, our good cause is prospering very well. During my absence, which was six weeks longer than I anticipated, my place was filled by Brother Cranch, who labored very acceptably through the winter in this little portion of the great vineyard. I feel under great obligations to him for the opportunity thus afforded to me of visiting the South, as well as for the good influence which he exerted in my society. He has now gone to Peoria, where he will remain till summer, and where as I hope, the fire which has been kindled will not be suffered to go out. Here we continue to meet every Sunday, in our little out-of-the-way-room, and certainly do rather more than hold together. Every week I see some additions to our number and an increasing interest in our cause. We begin to see to the end of the season of discouragements, and our prospects are decidedly good. We cannot be sufficiently thankful, when we look back to our very small beginning, that we are now, although yet a young and feeble society, beyond the fear of failure. Those who were the first upholders of the cause have reason to feel, as they do, that the work which they began has been very much blessed, and I hope that they will always as they have heretofore done, manifest therein a growing interest in proportion as the number of their co-workers is increased.—And I can hardly forbear here expressing our sense of the importance of the aid which was extended to us by our friends in the Eastern cities. It may have seemed small to them, but to us it was every thing. For it came at the right time, when we did not feel strong enough even to begin, without something to rely upon beyond our own resources. It enabled us to buy a lot of ground, in the best part of the city and upon the most favorable terms. The one talent literally became five, and was as good to us as ten times the amount would be, if given now. I believe that if we had been compelled to delay the purchase of a lot and the erection of a church until this time, that the project would have become almost impractible. To every individual, therefore, who then lent us a helping hand we would return our sincere thanks.

Our church is, however, not yet completed. The contractors promise to let us have it in the course of next June, and if possible, will undoubtedly do so. They are now waiting for settled weather for plaistering, but at present nothing can be done, as we have just had the severest snow-storm known for some years. The house will not be dedicated until fall, at which time we must try to congregate a goodly number of our Clergy—and among them, of course, yourself and Mr Peabody. But we have not yet made any arrangements for that occasion. Sunday before last the Rev. Mr Huntoon preached for me in the morning, by which all who heard him were much profited. I hope sincerely, that he will find it consistent with his duties to return and live in the West. His talents are admirably adapted to this part of the country and however much his society in Milton might lament his departure from them, the church at large would be greatly the gainer from the change. We need and ought to have active, energetic men, and men of experience, in our western parishes. He met with a bad accident and had a narrow escape on the Illinois, the boat, in which he was, being sunk by coming in contact with another boat; but I trust that this will not discourage his making a second experiment in travelling upon that river.

Yours, W. G. E.

ALTON, ILL. APRIL 3, 1837.

My Dear Brother,—Mr Briggs, the agent of the A. U. A. was here about the middle of December. He arrived after the services Sunday afternoon, and said he intended to have been here before, but was detained by the weather. He remained till Tuesday, and I exceedingly regret that he could not have given an address here, and seen more of the Society. Being, however, anxious to be at N. Orleans, and the weather continuing unfavorable, he saw but few of our members. And here let me correct a mistake of his, and a still greater one in the correspondence of the Monitor. In his letter in the Register, he says that seven or eight hundred dollars were subscribed here for preaching, in addition to the subscription for the Church. He misunderstood one of the Society who showed him a nominal estimate. No such subscription has been made. The current expenses for the first six months were met by a few individuals, who saw that nothing was lacking. The 'Monitor' not only gives an entirely different version of his statement, but makes the actual subscription for the Church $4,000 less than it is. I mention this, as it is important to know exactly the state of things.

Allow me also to correct another statement which I have seen in several eastern papers, viz: that there are a good many Unitarians in Alton. Now the truth is, there are very few. There are a great many N. England men, but generally from places where our views are not prevalent. There are not twelve individuals who have sat regularly under Unitarian preaching in town. My congregation is almost exclusively composed of young men, who knew nothing of Unitarianism till this winter. Many have assured me that for several years they have attended no Church, being dissatisfied with the popular theology. Strangers have repeatedly come here under the impression that Alton was a Unitarian settlement, but their eyes soon tell them that many denominations are strongly represented. Do not these facts show the necessity of providing instruction for that large and intelligent portion of the western population who will embrace our views or none? I have only to add that the Society voted, a few evenings ago, to purchase a lot for a Church, which is beautifully situated—cost about $4,000. This will nearly exhaust their funds, and they do not contemplate building till another year. The Episcopal Church is fast going up.

Yours truly, C. A. F.

Great powers cannot be exerted but when great exigencies make them necessary. Great exigencies can happen but seldom, and therefore those qualities which have a claim to the veneration of mankind, lie hid, for the most part, like subterranean treasures, over which the foot passes as on common ground, till necessity breaks open the golden cavern.—*Johnson.*

FOR THE REGISTER AND OBSERVER.

THE DUTY AND POLICY OF FEEBLE SOCIETIES. No. 4.

Would you possess the strength requisite for the promotion of your religious interests as a society, it would become you *as a society*, to pursue, zealously and perseveringly, the following course.

In endeavoring to promote in each member of your society, holiness of heart and life as his chief good, the following things will deserve your practical regard.

1. Encourage a universal attendance on a preached gospel.

Faith comes by hearing the word of God,—the preaching of the gospel, when it is of an evangelical stamp—when it is a serious and plain declaration of God's will and purposes, and of the sinner's duties and interests, united with an earnest and affectionate exhortation to the pursuit of a spiritual salvation, the preaching of the gospel when of this character, will prove a powerful means of promoting personal holiness. Devote yourselves, then, as you would gain in strength as a society, to the house of God. Do what you can to have a zeal for God's house burn and rule in every breast.

2. While you thus seek to have your neighbors and all the members of your society constant and devout in their attendance on the public stated services of the house of God, let *each one* devote special attention to his *own* religious improvement.

Let *each* member of your society meditate seriously and habitually on his spiritual wants, religious obligations, and solemn destination—let him make wise and persevering efforts to increase his knowledge of his *own* duties—let him discharge all known duty, with a good conscience towards God,—and let him beseech God to enlighten, guide, and bless him, in his endeavors to grow in knowledge and in grace,—let *each* member of your society pursue such a course, and there will soon be visible among you a reviving of the power and beauty of evangelic holiness.

3. Further, you may strengthen your society *much*, by exciting one another to love and good works.

A strong feeling of unison and affection, should prevail among the members of the same religious society;—fellow-worshippers and fellow-disciples as they are, they should be well acquainted with one another, in reference to their spiritual concerns.

A free and friendly intercourse among the members of a religious society, tends to strengthen that society inconceivably. Wonders of improvement are accomplished at this interesting period of the world, by means of hearty co-operation. The importance of the *social principle* for the accomplishment of great purposes, whether in the world of business, or in the world of intellectual and moral effort,—must be obvious to every observer of the signs of the times. The power of united sympathy offered whether for evil or for good, is a fact which claims from us a very careful and serious consideration;—all the benefits of the social principle should be sought in our attempts to extend the limits, and to increase the triumphs of the gospel. Fellow Christians should feel that they are engaged in a common, a benevolent, and an infinitely important enterprise. They should accordingly unite their counsels and efforts, their means and prayers, so may they on good ground, expect to experience the needed blessing of Heaven.

Yet how negligent have societies been, in paying wise attention to this obvious and important means of their spiritual prosperity! Members of a religious society worship together, commune together, are seated side by side for years,—and yet they do not become acquainted with one another, as Christians, they do not rejoice and sympathise together, as becomes fellow travellers to the heavenly Canaan.

These things ought not so to be. Such a course of formality, indifference, coldness even, among the same religious society, under circumstances the most stable and prosperous, would be unwise, but in the present condition of our religious community, it must be pronounced emphatically so. Would you have a strong religious society, under existing circumstances? Believe me, *you must then put in requisition the social principle of our nature. This principle you must enlighten and sanctify.* Being acquainted with each other as fellow Christians, and cherishing towards each other an affectionate attachment, you will experience something of the union, the strength, the blessedness, of the primitive believers. Being thus of one heart and one soul, you will be greatly strengthened in your efforts to sustain Christian institutions.

4. In connexion with the efforts which have been recommended, the circulation of tracts, papers, and books of a religious character, and conversation upon spiritual subjects, will be highly advantageous. Do you keep alive your interest in political affairs, by the perusal of a paper which treats upon such matters? Will you not nourish within you a growing interest by the weekly perusal of a paper devoted to the promotion of the interests of religion? Unquestionably. If, to the judicious perusal of suitable tracts, books and papers, on religious subjects, there be added free and frequent conversation on such topics, you will find yourselves rapidly gaining in your strength, as a religious society.

This will be the result, more especially, if you take due pains to have diffused among you correct views respecting your obligations to support a preached gospel, and respecting the various and important benefits, which will flow to you from your being thus obedient to the dictates of heavenly wisdom.

A few additional remarks in another number, will conclude all I design to offer on this general subject. N. W.

FOR THE REGISTER AND OBSERVER.

A letter from a teacher to his pupil, in answer to a very urgent but respectful request that he might be allowed to keep a gun.

My dear pupil,—I should be very glad to return a favorable answer to your petition; but after the most mature deliberation, feel constrained to withhold my consent. I trust you will feel the force, of some of the following reasons by which I have been influenced.

1. If I grant a favor to one, I must to all, who, from their age, have equally urgent claims.

2. However careful you intend to be, I should fear lest some fatal accident might happen where so many boys are together.

3. Besides I do not approve of gunning, it seems to be a cruel sport, and one that will be likely to harden the feelings and to injure the character.

4. I do not want the birds to be destroyed, as I love to hear them sing, and they do a great deal of good by devouring insects.

5. I should fear that any thing so attractive as a gun would interrupt your studies and hinder your progress.

6. I believe the boys have always found sufficient recreation and amusement without the assistance of a gun.

7. Whatever your parents might think on the subject, I am persuaded that the parents of many of the boys would seriously object to the allowing of guns to be used in my school.

I might mention other reasons, but I think these are sufficient to convince you that I ought net to grant your request.

And now permit me to indulge the hope that you will cheerfully acquiesce in this decision; and believe me when I assure you that I shall be glad to consult for your best interests; and to grant you any indulgences that I can consistently with my duty to you and your parents and friends. I want you and all the boys to learn to prefer those pleasures that are innocent and safe, rational and satisfying; and such as are least likely to interfere with your studies and the more serious pursuits of life.

Your affectionate teacher,
J. A.

FOR THE REGISTER AND OBSERVER.

'THE DOCTOR &c.'

This book, published in England some years since and republished here in 1836, has in our opinion received less attention than it merits. It has not, so far as we know, been noticed in any of our periodicals; and yet few books in our view are so well deserving of notice, and praise even, as this. It is strangely made up, and the whim of the author, in giving it such a form, may offend some very orderly people, who think every departure from ordinary forms an unpardonable fault. The grave man, who wears gravity as a garment, will find here too much foolery: but it is the foolery of a wise man, which is certainly better than the wisdom of the foolish. A great part of the book is like the talk of a good hearted and full minded talker, who runs on just as his associations point the way. But for his garrulity let our author speak for himself

'Ten measures of garrulity, says the Talmud, were sent down upon the earth, and the women took nine.

I have known in my time eight terrific talkers; and five of them were of the masculine gender.

But supposing that the Rabbis were right in allotting to the women a nine fold proportion of talkativeness, I confess that I have inherited my mother's share.

I am liberal of my inheritance, and the public shall have the full benefit of it.' Page 66 vol. 1.

The style of this book is admirable; being simple, clear, beautiful, and purely English; and its moral tendency is thoroughly wholesome. Judged by the following rule, which is worthy of remembrance, it stands higher than many books of graver aspect.

'Young readers, you whose hearts are open, whose understandings are not yet hardened, and whose feelings are neither exhausted nor incrusted by the world, take from me a better rule than any professor of criticism will teach you! Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful may after all be innocent, and that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others; and disposed you to relax in that self government, without which both the laws of God and man tell us there can be no virtue—and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any other of your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so—if you are conscious of all or any of these effects—or if having escaped from all, you have felt that such were the effects it was intended to produce, throw the book in the fire whatever name it may bear in the title page! Throw it into the fire, young man, though it should have been the gift of a friend! Young lady, away with the whole set, though it should be the prominent furniture of a rosewood bookcase!' page 185 vol. 1.

Judged by this golden rule it will be acknowledged that 'the book is a moral book; its tendency is good, and the morality is both the wholesomer and the pleasanter because it is not administered as physic, but given as food.' Our author adds, 'I dont like morality in doses. page 100, vol. 1.

The obvious avowed moral of a book is, in our opinion, a thing of less importance than is generally supposed. Readers do not like to be told 'this is the conclusion to which you *must* come:' on the contrary, and very naturally, they choose to draw their own conclusions. Formal, solemn, direct advice is a thing discharged from a head *against* a head; into which it seldom enters: still more rarely, having found entrance, does it go thence to the heart, where only it can work to any good moral purpose. Careless every day words and actions flowing from the heart enter unconsciously into the heart, dwell there, and work for good or evil. Therefore is it, that the good man, who cordially extends the right hand of fellowship to the sinner, does far more towards that sinner's reformation than he who stands coldly aloof preaching an excellent homily on 'the exceeding sinfulness of sin.' If this be so, and we believe it is, the teacher of morals should consider it well.

The Doctor contains very many quotations in verse and prose. The greater part of these are from old authors, with whom this present reading public is little acquainted; for so abundant is the froth and foam on the surface of the literary sea, that few of the many who stand on its shores can see through into the quiet depths below, where reposes the true element; some small portion of which, mixed with much wind, makes all this froth and foam to them so admirable. In truth we, long time blinded, have only of late learned that in the literary deep, as in the ocean, the denser part is not that which is blown into our face, but that which we must *dive* to reach. Of the origin of this book we,—with much chuckling over our own sagacity, and without saying anything of a hint from a friend—guess, that 'the Doctor &c.' grew out of the author's common place book, in which these gems of many forms and hues, gathered here and there by this pearl diver in the sea of which we spoke, had been placed. Admiring his own collection, the possessor, having a good heart, naturally enough desired to show it to the world, and for that purpose made this show-box, and labelled it 'the Doctor &c.' Let us say a word of this strange title. The Doctor occupies but small space in the two volumes; the greater part of the matter coming with much propriety under the head of '&c;' and, to tell truth, so various is that matter that it could be classed together under no other head. The whole book may be compared to a diversified picturesque country; and the story of the Doctor to a stream of water running through that country: the brook being one of the most beautiful things in the landscape and the only thing continuous. Here, we see it springing up at its source, and there, running along among flowers and trees, and rocks. Anon, it is hidden from our sight in the thick forest; whence emerging it gladdens us for a time, and then drops abruptly into the earth. We go, journeying somewhat sorrowful, on; fearing that we shall see our pleasant friend no more, till, quite unexpectedly, it swells up again beneath our feet and speaks to us in the same sweet voice as before.

We have said the style of our author is excellent, his morality wholesome, his quotations of the rarest and best: let us add that his learning is often too deep for us and other common readers, and some of it rather curious, than useful. We also feel called on to say, that there are things in the book at which the 'righteous over much' may attempt a frown, and some few things at which the squeamish may affect to start; but for neither of these classes of persons do we feel much respect, and we can truly say that we would gladly see this book in the hands of our dearest female friends, for we are quite sure that they would then have in their hands the means of improvement in knowledge and virtue.

In conclusion, we have to mention a fact which will doubtless, as it ought, tell more in favor of the 'Doctor &c.' than all our praise. Robert Southey is supposed to be the author.

V.

For the Register and Observer.

MISSION OF MOSES.

[Translated from Schiller.]

(*Concluded.*)

The conversation which Moses had with the apparition in the burning bush, suggests to us what doubts presented themselves to him, and the way in which he had settled them. Will my unhappy nation acquire confidence in a God who has so long neglected it, who now on a sudden drops as it were from the clouds, on whose name they had never been heard to call,—who had already been for centuries an idle spectator of the sufferings which they had endured from their oppressors? Would they not rather regard the God of their prosperous enemy as the mightier? This was the readiest thought to suggest itself now to the new prophet. How does he surmount this irresolution? He converts his Jao into the God of their fathers, he connected with him also their old traditions, and thus transformed him into an old, national and well known Deity. But in order to show that he had signified the true and only God, in order to prevent the substitution of any creature of superstition, and in fine, to give no ground for misapprehension, he ascribed to him the holy name which he really bore in the mysteries. *I am, what I am.* He put into his mouth the words—say to the people of Israel, I AM hath sent me to you.

In the mysteries the Deity indeed bore this name. It must however have been perfectly unintelligible to the ignorant Hebrews. It was impossible for them to receive any idea from it, and Moses might have succeeded very much better with another name, but he preferred to bear his ill success rather than surrender a purpose on which every thing depended, and this was, in reality to make known to the Hebrews the God who was recognised in the mysteries of Isis. Since it is nearly certain that the Egyptian mysteries had already flourished for a long time before Jehovah appeared to Moses in the bush, so it is well nigh conclusive that he gave to him the name which he bore in the mysteries of Isis.

Still it was not enough that Jehovah conducted himself to the Hebrews as an acknowledged Deity, as the God of their fathers, he must prove himself likewise to be a mighty God, if they were to fix their hearts upon him; and this was the more necessary, as their fate in Egypt up to this time could have given them no very favorable opinion of their protector. Since he made a further disclosure of himself to them only through an intermediate person, he must commit his powers to this individual, and enable him by extraordinary works to vindicate as well his own mission as the might and majesty of him who sent him.

Thus if Moses would establish the truth of his mission, he must support it by wonderful deeds. That he may really have performed these deeds, and how in general we are to understand them, is left to the consideration of every reader.

In fine, the narrative under which Moses clothed his mission has all the requisites which it needed to inspire the Hebrews with a belief in it, and this is all that is required to produce its effect upon us. We now know for example, that if the Creator of the world was to reveal himself to a man in the fire or the wind, it would be indifferent to him whether the individual appeared before him barefooted or not. But Moses put into the mouth of his Jehovah the command that he would take his shoes from off his feet: he knew very well that he would be aided by any visible sign in impressing upon the Hebrews the idea of the divine holiness, and he had still retained this sign from the initiatory ceremonies in the mysteries.

So likewise as he thought without doubt that the impediment in his speech would be a hinderance to him, he overcame the evil, by putting the objection which he had to fear into his narrative, and then it was for Jehovah himself to remove it. Besides, as he undertook his mission only after a long opposition, so much the more weight must be attributed to the command of God who urged it upon him. In general he represented in his narrative most circumstantially and individually, what to the Israelites, as well as to us was most difficult of credence, and there is no doubt that he had good grounds for it.

Let us comprehend in a brief view what was the distinct plan which Moses contrived in the Arabian desert.

He wished to lead the Israelites out of Egypt, and to assist them to the acquisition of independence and a form of government in a land of their own. But as he knew very well the difficulties which would oppose themselves to him in this undertaking, as he knew that no dependence was to be placed upon an exertion of their own strength on the part of his people, until he had instilled into them confidence, courage, hope and enthusiasm, as he foresaw that his eloquence would not readily operate upon the servile spirit of the oppressed Hebrews, so he perceived the necessity of making known to them a higher, a superhuman protector, and of gathering them, as it were, under the banner of a divine leader.

Thus he gives to them a God, in the first place to free them from Egypt. But as thus far nothing is accomplished, since he must give them another land in place of that which he takes them from, and since this other must be first conquered and restrained by armed hands, so it is necessary that he should collect their united thoughts into one body, and give them likewise laws and a government.

But as a Priest and a Statesman, he knew that the strongest and most indispensable protection of all governments is religion, he must likewise make use of the Deity which he had at first given them merely as a leader for their deliverance out of Egypt, to aid his intended legislation. He must therefore announce him at first, in the manner in which he will need to recognise him afterwards. For legislation and the settlement of a state, he needs the true God, as he is too great and noble a man to base an enduring work upon a false foundation. By means of the government which he has designed for them, he wishes to make the Hebrews really and continually prosperous, and this can be accomplished only by his basing his legislation upon truth. Their intellectual powers are still too dull for the apprehension of this truth, neither can he introduce it into their minds through the simple channel of reason. Thus as he cannot convince, he must persuade, indulge and purchase them. He must likewise give to the true God whom he announced to them those attributes which make him comprehensible and acceptable to the weak minded, he must clothe him in a heathen garb, and he must be satisfied if they believe in his true God though indeed under a heathen shape, and receive the truth though it be after a heathenish manner. Thus he gains the infinite advantage of having his legislation based on the truth, so that a subsequent reformer need not undermine his foundation, when he improves upon the plan, a consequence which is inevitable with all false religions as soon as the light of reason illuminates them. All the other states of that period, and indeed of subsequent periods were based upon deception and error, upon Polytheism, although as we have seen, there was in Egypt a narrow circle which cherished true ideas of the Supreme Being. Moses—who himself belonged to this circle, and had to ascribe to this alone his more correct views of the Supreme Being—Moses was the first who dared, not only to publish this secret result of the mysteries, but likewise to use it as the foundation of his state. He was also a betrayer of the mysteries for the benefit of the world and of posterity, and made a whole nation to partake in the knowledge of a truth which till then had been the exclusive possession of a few wise men. Certainly he could not give to the Hebrews together with this new religion, the understanding necessary to comprehend it, and there the Egyptian seers had a great advantage over them. The seers recognised the truths by their reason, the Hebrews could at best have but a blind belief in it.

NOTE.—The author of this treatise refers his readers, in a note, 'to a work of a similar character, 'on the oldest Hebrew mysteries by Br. Decius,' the author of which is a distinguished and most meritorious writer, and from which I have derived some of the ideas and dates here made use of.'

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS. No. 3.

Mr Editor,—I have been drawn out of my course. I shall not again suffer a little opposition to arrest me. This your readers will not regret. Few, very few, take interest in little disputations, and controversy on minor subjects is of little use. Deeming, therefore, that further controversy with P. would not tend to the edification of ourselves or your readers, but, on the other hand, occasion a waste of time and paper, to say nothing of good temper, well worth saving in these *hard times*;—and fearing, moreover, lest the Editor should, by and by, lay gentle hands on, and separate us, or banish us altogether from his columns, I have chosen of my own accord, to strike my flag, being not particularly anxious to have the *last word*, or make the final thust. I will however add here, that I regret that any language of mine should be so unfavorably construed as to warrant the charge of uncourteousness towards any one, and last of all, towards one who has labored so long and so zealously, so faithfully and so effectually in the cause of Sunday Schools as he who has so often defended that cause, and edified your readers over the familiar and ever welcome signature of P.

My object in the communications which I have sent to the Register, has been to point out some of the most important reasons why Sunday Schools have not realised more perfectly their *true idea*. In doing this it was necessary to speak of the *defects* of Sunday Schools. This I have done. I have not however, dreamed of manifesting a fault-finding spirit; gratitude forbid that I should. I have indeed spoken plainly—that is the way to speak. It is useless to attempt concealment of our faults. It is worse than useless,—it is wrong. It must be obvious to every one, especially to every Sunday School teacher, that the Sunday School is far from perfect. It has indeed done much. It is doing much. But who shall say it might not have done more? Who shall say that the teachers have been as faithful as they ought?—Who contend that parents have more than *conceived* of their duty? Who will assert that the children have done all in their power? Already, indeed, are many of its fruits ripe and gathered;—but who shall say it might not have been more fruitful? The dews, the rains, the sunshine and the breath of heaven have, we know, done *their* duty to the plant;—but who shall say that *we* have done ours;—that we have kept it open to those influences as effectually as we might and should have done? Christian Patriots, Christian Philanthropists do indeed look forward to it with hopeful eyes, with thankful hearts, with prayerful minds:—but who so presumptuous as to say that they might not have received more encouragement.

Let us then, thank him who in the spirit of love and charity, points our out faults. Let us court examination. Let us open wide our doors to the Reformer,—let us open wide our ears to his voice,—let us open wide our eyes, that we may see our error. And if some humble *teacher*, dares to reiterate the cry of reform—if *he* has felt, and wishes others to feel that we are not doing all we should, all we might; and if through the medium of the *press*, he is permitted to contribute his mite, be it never so small, towards rousing teachers to a sense of their duty—let us not raise against him the voice of censure, but if from any cause we think he is doing but *little*, if he does not manifest that 'skill in the use of words,' that beauty of style, that happy diction which is so pleasant to the cultivated mind; do not let us on that account expose him to needless ridicule, but thank him that he is performing, according to his abilities, one of the duties which seemed to him to belong to the many appertaining to a

A TEACHER.

FOR THE REGISTER AND OBSERVER.

COPY OF A LETTER RECENTLY SENT TO THE HON. J. C. CALHOUN, SENATOR OF THE UNITED STATES, FROM SOUTH CAROLINA.

—— *April* 26, 1837.

Sir,—Permit a stranger in the seventy-ninth year of his age to address to you some thoughts which have been occasioned by a just sentiment uttered by you in the Senate of the United States, near the close of the last session of Congress. I have not referred to the astounding opinion 'that experience will show that slavery is a good for both races;' but to what you said in reply to Mr Rives, after he had expressed his belief 'that slavery is an evil both moral and political.' The newspapers gave your reply in the following words—'if slavery is considered to be an evil by the Senator from Virginia, he ought to aid in getting rid of it; it is his duty to do so as a wise and good man.'

Conscience and common sense readily acquiesce in your opinion that a man 'ought to aid in getting rid' of what he believes to be a moral evil; and it is hoped that the sentiment will be impressed on the minds of myriads of your countrymen by all the weight of your character. Should you exert your influence for that purpose you may be the instrument of immense good, not only to slaveholders but to the people of the free states. It may do much towards exciting a candid and kind feeling between men of different opinions in different parts of the country, so that the subject of slavery may be freely and fully discussed without producing that bitterness, animosity and reviling which has too often been apparent. Hence perhaps a course may be discovered for the removal of slavery, contrary to the belief of Mr Rives. Or if slavery is a good, as you imagine, free discusion may be the way in which that good is to be made obvious. It is not more evident that a man 'ought to aid in getting rid' of what he believes to be evil, than that every man should be applauded—not reproached—who conscientiously acts on this principle. How unreasonable then is the conduct of men who defame as incendiaries those who seek the abolition of slavery firmly believing, with Mr Rives, that it is an evil. It is in such a belief that I now write to you,—and I do it in the hope that I may 'aid in getting rid' of slavery, by engaging you to exert your extensive influence to promote kind feelings among men of different opinions. It will be easy for a mind so discerning as yours, to see that a general adoption of your sentiment on this point would tend greatly to suppress that bitterness which has so often appeared between men in different regions of our country.

Besides, if all '*ought* to aid in getting rid' of what they believe to be evil, may we not reasonably suppose that much might have been done before now, had the principle been adopted and reduced to practice fifty years ago? The avowed belief that slavery is an evil was for a long time common in the slave states, as well as in the free states. It was the decided opinion of Mr Jefferson when he wrote his 'Notes on Virginia;' and there has been abundant evidence that this opinion was very common, though not universal. I would ask you the plain question, How long have you known it to be the avowed opinion of any eminent men that 'slavery is a good for both races?' How long is it since it was the common language of slave holders, 'that slavery is an evil brought on us by the arbitrary government of Great Britain'—hence an evil for which we are not to be blamed? Is it as much as seven years since the latter was the common plea of the South? I first saw the doctrine 'that slavery is a good' in an extract from a Charleston paper, and in that extract it was freely admitted that the Northern people had not been made acquainted with the then present views of slaveholders, 'that slavery is a good.' The avowal of this sentiment soon brought to my mind the following prediction—'For this cause God shall send them strong delusion that they should believe a lie, that they all might be damned'—that is, *condemned* or *punished*'—who had not believed the truth, but had pleasure in unrighteousness.' From that time to the present, I do not know that I have ever seen or thought of the doctrine when the prediction did not soon occur. I shall briefly mention some things which seem to me as proof that those 'believe a lie,' who believe that 'slavery is a good for both races.'

1. In former ages slavery was the effect of war. Conquerors became slaveholders, and the conquered became slaves, whatever might be their color. Was slavery *then* 'a good for both races?'

2. If I am not under a mistake there was a long period when the blacks were in the front rank of mankind, as to learning and civilization. During that period, the Israelites were enslaved by the Egyptians, who were then a black race, and before all other people of that day as to learning. These facts were fully stated several years ago in an interesting article written by A. H. Everett, and which has recently been published in 'The Philanthropist' printed at Cincinnati by Mr Birney. Was slavery *then* 'a good for both races?' If so, why were miracles wrought for the redemption of the Israelites?

3. There was a time when our English ancestors were so barbarous as to sell their children for slaves to the Irish. The custom was prohibited, says Mrs Trimmer, A. D. 1014. Was slavery *then* 'a good for both races?'

4. In our own age many white people have been enslaved by the Algerines—some of these were from the United States. Will you say that this slavery was 'a good for both races?'

5. Mr Jefferson in his 'Notes on Virginia' endeavored to impress this awful idea on the minds of his countrymen, that it is possible, if not probable, that by the righteous providence of God the present condition of the whites and the blacks will be reversed—that the whites will become slaves, and the blacks slaveholders. Will you say that in such a reverse of conditions, slavery will still be 'a good for both races?'

6. Within a century, a great part of the slavery which existed a hundred years ago has been abolished. This is supposed to have been effected by the progress of light and truth. It must doubtless have resulted from an increase of light and civilization, or from an increase of darkness and barbarism.

7. The doctrine 'that slavery is a good' has made its appearance in our country in opposition to what has been believed to be the blessed effects of light and truth. This seems to me to be a good reason for believing that your new doctrine is the effect of 'strong delusion.' For if we admit that your doctrine is an uncommon ray of light by which the world is to become illumina ted, what are the consequences to be expected? Are they not these—that many nations who have abolished slavery, in whole or in part, will, on perceiving your new light, adopt a retrograde march, and re-establish slavery in its most barbarous forms;—that the people of our country will cancel their Revolutionary creed 'that all men are created equal' and that *liberty is an unalienable right*,—and also revive the African slave trade, which is now piracy by the laws of the land;—and that Great Britain will retrace the steps by which she abolished the slave trade and slavery—re-establish both—carry on the slave trade in her own vessels and fill her numerous islands with slaves?

Surely, Sir, such things must be expected by you, or you cannot reasonably suppose that your new doctrine will be adopted by other nations as light,—but will be rejected and abhorred as one of the wildest delusions of the human mind.

Much has been said by the advocates of slavery to impress the idea, that the condition of the Southern slaves is as good if not better than the condition of the Northern servants or laborers. If those who say such things believe them to be true, why do they not perceive that there is as great danger of exciting Northern insurrections by what they say of our laborers, as there is of exciting southern insurrections by what we say against slavery? Why then do they not forbear to publish their views lest they should excite Northern insurrections? Besides, how will such reasoners account for it that Northern legislatures encourage the instruction of the laboring people, while the Southern legislatures forbid teaching the slaves under severe penalties, through fear that if the slaves should be taught to read and write they will not be contented with their present condition? Are we to ascribe all the difference in the two cases to the greater humanity of the Northern legislatures? or to the fact that the Southern legislators know it to be falsehood when any pretend that the condition of the slaves is as good as the condition of the Northern laborers?

It is possible, Sir, that you may wish to know more about the man who has thus taken the liberty to address you with all the frankness of *a friend*. Had Mr Grimke been living, I might have referred you to him for some information; but as he is dead, I can think of no one to whom I can refer you but the Rev. Mr Gilman of Charleston. The writer, however, regards himself as one who on all disputed questions aims to be on the side of truth and humanity, whether that be the popular side or not; but aware of his liability to err, he aims to exercise the same candor towards those from whom he dissents, that he desires of them towards himself. He is therefore yours with great respect. —— ——.*

* The name of the writer was given in the letter sent to Mr Calhoun; but he has thought it the better way to suppress it in the copy for publication.

CHRISTIAN REGISTER.

BOSTON, MAY 27, 1837.

The following extracts from the report of the proceedings of the late PRESBYTERIAN CONVENTION at Philadelphia afford rather an amusing illustration of the fact that uniformity of opinion among members of the same denomination of Christians, is about as *far from* being attained among certain other sects as among Unitarians.

We are greatly disposed to believe, that—notwithstanding the latitude of opinion we allow, and the want of any set of doctrines and other external and conventional ties to bind us together—Unitarians are more closely united to each other, and go heavenward with quite as much brotherly love, and of the spirit of peace and concord as any of the several bands of the church militant.

The Rev. R. J. Breckinridge said that

For himself he did honestly believe that those who were called the new-school party in the church, held doctrines which amounted to another gospel. Their system was nothing less than Pelagianism; and if those who held it were saved, they must be saved in defiance of doctrines which were repugnant to divine truth, and whose tendency was to destroy it.

With a view to bring their proceedings to something like order, he had sketched out a few questions embodying the principal subjects, to which the convention should address itself. They were such as these:

1. What doctrines of the Bible and of our standards are denied or preached against?

2. What false doctrines are preached in lieu of them?

3. What departure has there been within your bounds from the principles of church order?

4. What are the existing evils in relation to church discipline?

5. What specific evils have sprung out of voluntary associations within the bounds of the church?

6. What synods or presbyteries have gone so far in any or all these respects, that they cannot with consistency be any longer admitted to fellowship with us?

Let questions of this kind be put to each member. This would elicit facts, and lead to a comparison of their views. The convention must have a clear case to present before the church and the world. It was in that, their strength must lie.

The following are a few of the answers given by members to some of the above questions.

I. *Disrespect to the Standards of the Church.*

An individual of the Presbyterian church, recently from Oberlin, speaking of the doctrines of the confession of faith, openly denominated them most abominable doctrines.

A Presbyterian minister introduced his sermon by saying the confession of faith teaches so and so, but the Bible teaches otherwise, and I will hold to the Bible; wherever it leads, I will go.

The confession held up as standing in the way of the Bible.

A Presbyterian minister, in open presbytery, taking up the confession of faith, used these words: Would to God that the book were stricken out of existence.

A member of the Presbyterian church from Oberlin, who afterwards became a Perfectionist, declared that he would trample the confession of faith under his feet; and such the general spirit of those from that institution.

II. *Errors in Doctrine.*

[The statements under this head amounted in general to the growing prevalence of Taylorism and Finneyism, but we do not state the particulars, as they are summed up in certain resolutions afterwards adopted by the convention.]

III. *Violations of Church order and neglect of discipline.*

A lawyer who went into the study of divinity at Oberlin was within a year licensed, and ordained as an evangelist.

Not a presbytery in the Western Reserve could be got to try a man for error in doctrine. All such accusations treated with contempt and given the go-by. The same is the case in Synod.

Members on admission required to assent not to the Confession of Faith, but to that of the particular church which they joined, and different churches have different confessions.

The right of license was considered as usurpation, and every man called by the Spirit has a right to preach.

When a complaint of error in an applicant for licensure was sent up to Synod, it was evaded by the absence of representatives or records from the Presbytery, and in six weeks after, the man was ordained.

An agent of the Home Missionary Society declared that he held under his control the location of every ministry in the synod of Michigan. These men usually embraced New Haven views; and should they renounce them, would be deprived of bread.

Not a church in Trumbull presbytery but two, which have a session.

A licentiate, before his ordination, apprised the Presbytery openly that he never would agree to the doctrine of imputation, yet was ordained.

Presbyterian ministers have lectured to their congregations against Presbyterian government, comparing it to the despotism of Russia, and induced them to become Congregational in their form,—yet sit and vote in the Assembly.

The creed of a church altered to suit the Baptists, that they might be admitted by immersion.

A candidate licensed for a single year.

The constitutional requisition of time of study in order to prepare for the ministry objected to and disregarded, as retarding the conversion of the world.

Presbyterian ministers settled over congregational churches, and vice versa.

Presbyterian Ministers dependent on the Home Missionary Society, if they oppose immediate abolition or advocate old school doctrine, are deprived of bread.

Members of the Presbyterian church sneering at the standards, not called to account or censured.

Finneyite and Taylorite evangelists producing uproar and confusion.

Church membership of infants denied.

Catechisms thrust out of Sabbath schools.

Superficial examination and hasty admission of candidates.

Congregational ministers voting in presbytery.

Candidates refused licensure by presbytery, obtain it in Congregational churches, and are then received into presbytery.

A candidate openly declared that he did not then believe, nor ever had believed, the doctrines of the Presbyterian church, yet ordained and installed.

Candidate examined not on the confession, but on a sermon of Dr Beecher's, and on agreeing to that, was ordained.

A Presbyterian minister declaring that ministers now knew more about conducting revivals than the apostles did; and declaring that the apostles were wrong in their course, that they would have converted more sinners if they had used the anxious seat, still retained in presbytery as in good standing.

No friend of the religion of Jesus Christ—no one jealous for the honor of the great head of the Church, can contemplate the history of Presbyterianism in the United States for the few last years without regret and grief.

We know of no other certain test of the real progress of individuals or bodies of Christians than their growth in love; and cannot but look with distrust upon bands of brethren whose members are continually falling out by the way, and making Christendom ring with their clamour of their dissentions, as well as upon the Church which, thickly strews stumbling blocks and rocks of offence for its members in the path to Heaven.

It certainly does not look well for the disciples of Jesus to be quarreling with one another about matters of form and doubtful disputation, while there are subjects of vital concern which demand their concentrated and undivided action—and while there are common enemies constantly attacking the very foundation of their holy faith, and taking new occasion to reproach their blessed master at every instance of their unfaithfulness and dissension.

We think that, at least, the cause of Presbyterianism is suffering in the minds of the judicious and reflecting—if the cause of that religion which is not Presbyterianism does not suffer in the minds of the Infidel and disaffected. Meanwhile we rejoice to believe, that by all these commotions and schisms, TRUTH is shaking herself free, and advancing serenely and gloriously.

THE TEMPTATIONS OF THE TIMES.

A discourse delivered in the Congregational Church in Purchase Street, on Sunday morning May 7th. 1837. by George Ripley, Pastor of that Church, published by request.

In this discourse the preacher takes a view of the subject which has been much handled of late in our pulpits, different from any which has been presented in the published sermons which have come under our notice. And, certainly, it is one of the most important moral aspects in which the *times* can be regarded, as exposing us to peculiar temptations in regard to our religious and moral condition—as surrounding us 'on every side with snares to our virtue and enemies to our souls.' The moral of the discourse is high; the train of suggestions eminently practical; and the whole subject earnestly and ably treated.

The following are particularized as among the principal temptations of the times.

1. 'We are under peculiar temptation to an excess of selfishness.' 2. We are tempted to an unwarrantable interference with others' affairs. 3. we are in danger from the indulgence of a spirit of recklessness,—tempted to make hazardous experiments,—hoping to escape from one difficulty by plunging into another. 4. And when called upon to suffer from actual misfortune, there is still danger, that as we have once yielded to undue excitement, we may then yield to undue despondency.

The following are mentioned as among the moral instructions we may derive from our present calamities.

1. We should learn to cherish a deeper sense of our dependence upon one another. 2. The importance of individual character to the welfare of the community. 3. We may be taught the most impressive truths with regard to the purposes of life. 4. Learn the true sufficiency of the human soul to itself.

The following extracts will reward the careful reading of all who do not see the sermon itself.

'The crisis which we are now going through, should not be regarded merely as one of signal commercial difficulties, which bears with threatning aspect upon individual and even upon national prosperity, out as one of peculiar temptations as regards our religious and moral condition, whose most fearful influence is to be exerted on the soundness of our characters and the strength of our souls. It our worldly interests are brought into jeopardy by the embarrassments of the times, our moral interests are still more so. If the credit of every individual is exposed to imminent risks, his character undergoes a no less trying exposure. If we are in danger of impairing the resources, on which we had depended, of being disappointed in the means on which we had calculated, of losing the gains of many years, which we had supposed were shielded from harm—are we not also in danger, my brethren—in danger, which under the pressure of outward necessities, we are, perhaps, too apt to lose sight of,—in danger of suffering an inroad upon our virtues, in danger of being deprived of the purity, the uprightness, the dignity of character which we may have been wont to cherish, as of more value than all the treasures of the world? There are losses, my friends, which we are exposed to meet with, at the present crisis of affairs, which are never reported in public, which are not talked of on the exchange, of which others take no account, which are known only to our own hearts and to our God. There is a bankruptcy of the soul, which may be little thought of, against which we take no pains to provide, of which we may think that we are in no danger, but which may come upon us unawares and find us unprepared, and which is far more destructive, far more fruitful of pernicious effects, and far more to be avoided and dreaded by us, than the worst bankruptcy of our estates. If a man experiences the latter, he may have much still left to him, the esteem of his friends, the approbation of his conscience, the favor of his God, and the hope of beneficial changes hereafter; he has fallen to the outward view, but he may rise again; he may learn a profitable wisdom by the trials he has suffered, and like the ancient servant of God, whose children, whose fortune, and whose health were taken from him by one agonizing blow, his last condition, may in every respect, be more prosperous than the first. But if a man has been led to throw away the inward resources of his soul, to barter his integrity for gain, to defile the sanctuary, where his purest feelings and most elevated thoughts are used to gather, what has he then left? Has he not lost his all? Is he not indeed a ruined man?

Finally, we may learn from our present experience the true sufficiency of the human soul to itself. A man who goes through this trial well will be blessed and strengthened by the process. He will find new resources opened to him in his own mind which he was not fully aware of before. He will learn how little, comparatively, he depends on outward objects which may be taken from him or perish, and how much he has within himself which is above the sport of fortune or the ravages of time. In these days of temptation and danger,—of peril to the property and of peril to the soul,—let every man be sober and watchful—as watchful for one as he is for the other,—as jealous for his character as he is for his estate,—as fearful of a stain upon his integrity as of a wound upon his credit. Let him resolve, that come what will, amidst the raging of the ocean and the darkness of the storm, he will not defile his hands nor sully his soul. Let him do nothing which shall compromise his honor or his self-respect. Let no dictate of conscience pass unheeded. Let no law of God be violated. Let the blessed spirit of Jesus Christ be cherished in the thickest of the struggle; and the man who is thus armed shall fear no evil, for no real evil can come upon him. He may encounter misfortune, he may suffer perplexity and sorrow, he may his see best-laid plans frustrated and his most cherished purposes of no avail; but he is not ruined, he is not lost, he need not be discouraged, but may

Still bear up and steer right onward;

Nor bate a jot of heart or hope.

For his holiest treasure is secure. The sanctuary of his soul has not been polluted. He has come out of the furnace, like gold tried in the fire; and though he may have parted with much dross and dust, he will be sufficient to himself, sufficient in his own consciousness of virtue and in his trustin God. His Maker will not forsake him, good men will gather round him, friendly eyes will rest upon him, and every pure and noble heart will bless him and wish him God speed.

Brethren I have now presented some suggestions which may show us how even our present trials may work together for good. Let it be your endeavor that this shall be the case. Let each make up his mind to suffer every thing rather than avert or remove his sufferings by unhallowed means. Let each perceive how much better it is even to be beggared in his fortune than to be injured in his virtue. Let each cling fast to his sense of duty, his love of man and his trust in God, and he will no doubt, in one way or another, be carried safely through. For my own part, I cannot apprehend a protracted season of sore distress. In a country like ours, it is almost impossible that a better turn should not ere long be given to affairs. Our citizens who are disappointed now will see brighter days. They will be prepared to take a fresh and honorable start. Industry will again revive, confidence will be restored, and that God, who has hitherto visited our borders with his blessings, and crowned our land with his love, will make us glad according to the days wherein he has afflicted us, and the months in which we have seen evil; his work will be made visible to his servants and his glory to their children, and we shall be enabled to say that it is good for us that we have been afflicted, and to count it all joy that we have fallen into divers temptations.'

DR PIERCE'S REMINISCENCES OF 40 YEARS, is the title of a sermon preached in Brookline, 19th of March 1837, and printed, but not published, by subscription among his people. It contains a very minute statement of facts that must be especially interesting to the members of the church as well as to the inhabitants of Brookline; besides some valuable practical reflections and suggestions.

We have marked two or three passages of the sermon to copy into our columns.

MISSION OF MOSES.

The Translation under this title being concluded—we would briefly remark that it has been published in the Register not because the Editor or Translator or any individual who is interested in the paper—as far as we know—agrees with the conjectures and arguments of Schiller—but merely to let our readers see what that distinguished individual thought and wrote on this subject.

And here wo will take occasion briefly to remark—that, EXCLUSIVENESS, PREJUDICE, AND FEAR OF MAN, not being the words inscribed at the head of our columns, and the first principle of our denomination being that we cannot have *holiness and love*, except through *liberty*—we take it for granted that the Friends of the Register do not wish to find any remarkable servility, narrowness, or time-service in the conduct of this Paper.

'The Maiden and the Tulip Bulb,' on our first page is one of the good things which have appeared in the S. S. Teacher.

The Ministry of Jesus Christ. Compiled and arranged from the four Gospels, for families and Sunday Schools, with poetical illustrations and notes, by T. B. Fox, vol. 1. Boston, Weeks, Jordan & Co., Portsmouth, John W. Foster.

We are glad to see the first volume of this work, and look with pleasant anticipations for its promised successor. A work on this plan has been long wanted in Sunday schools and families, and comes now from the right hands, and will be very useful. A notice of the Book has been sent us by an experienced Sunday school teacher, which we are obliged to defer till another week.

Incidents of Travel in Egypt, Arabia, Petræa, and the Holy Land, by an American, with a map and engravings, just published by Harper and Brothers, New York, has been sent us, and is for sale by Weeks, Jordan & Co.

We are reading it with great pleasure. Few books of travel are written in a style so easy, lively, and attractive. The author carries one along with him like a wise and pleasant guide through countries comparatively but little known to his countrymen and full of interest to all intelligent minds.

The comparative advantages of written and extemporaneous sermons, by J. A. Warne, A. M. Boston, Whipple & Damrell.

This is a sensible and well written pamphlet of about 50 pages, in which the writer warmly advocates the practice of extemporaneous preaching. It contains some valuable suggestions to those who are desirous of acquiring what Quinctilian calls *maximus studiorum fructus, et velut præmium quoddam amplissimum longi laboris—extempore dicendi facultas.*

RELIGIOUS ANNIVERSARIES.

Religious meetings and anniversaries of Societies will take place next week as follows.

SUNDAY.

Temperance Address in the evening, at the Odeon in Federal St., by Hon. George N. Briggs, of Berkshire.

MONDAY.

3, P. M. Prison Discipline Society; business meeting, Park St. Upper Vestry. [See Tuesday.]

4, P. M. Preliminary meeting of the New-England Anti-Slavery Convention, at 46 Washington street. Business meeting, Tract society, at Park St. Vestry, 6, P. M.

5, P. M. Mass. Bible Society—annual meeting at Old South Chapel, Spring Lane.

7 1-2, P. M. American Education Society; public meeting at Park St. Church, Report, Addresses, &c.

TUESDAY.

10, A. M. Anti Slavery Convention—at Methodist Church, Church St.

11, A. M. Business Meeting of the Evangelical Missionary Society at Berry St. Vestry.

11, A. M. Prison Discipline Society—Public meeting in Park St. Church.

3 1-2, P. M. Business meeting of the Society for promoting Christian Knowledge, Piety and Charity, at the Vestry of Chauncy Place Church.

6, P. M. American Unitarian Association—meeting for business, in Berry St. Vestry.

7 P. M. American Unitarian Association—annual meeting at Federal St. (Dr. Channing's.) Meeting for business at 6, in Berry St. Vestry.

WEDNESDAY.

8, A. M. Berry St. conference, in the Vestry of Dr Channing's Church, Berry St.

3, P. M. Northern Baptist Education Society—Report and Addresses, at Federal St. Baptist Meeting-house.

3, P. M. Convention of Congregational Ministers, for business, at the Supreme Court Room, in the new Court House.

7 1-2, P. M. Sunday School Society at Dr Channing's Church Federal St. Report and Addresses.

7, 1-2, P. M. Boston Academy of Music; Report and Concert at the Odeon.

THURSDAY.

11, A. M. Annual Sermon before Convention of Congregational Ministers, by Rev. Henry Ware, jr. at Brattle St. Church.

7 1-2. Unitarian Book and Pamphlet Soc. public meeting at Dr Channing's Church, Federal St. Sermon by Rev. Mr Dewey of New York.

7 1-2, P. M. American Board of Commissioners for Foreign Missions; public meeting at Park St. Church.

THE YOUNG CHRISTIAN.

The readers of the Register are referred to the advertising columns for a notice of the contents of recent numbers of the *Young Christian*. The number for the 28th ult. completed a half year of the publication. The work was commenced at the request of a committee of the Berry Street Conference, and with the understanding that it would be countenanced and put in circulation by the efforts, and aided and rendered useful to the community by the pens of the members of the conference generally.

The publisher has been exceedingly disappointed in regard to the aid above referred to, on which he supposed himself authorised to rely.

To all who have given the expected aid, the publisher tenders his sincere thanks, and respectfully solicits a continuance. There are many topics of interest constantly presenting themselves to clergymen, in the course of their parochial engagements. The Young Christian has some circulation where other religious periodicals of a similar kind are not taken, and thus furnishes to those who are disposed, to avail themselves of it, an opportunity of exerting more widely a moral and religious influence.

In filling the columns of the Young Christian, the publisher has done the best he could, always preferring good original matter when it could be obtained, but making it a rule to insert well written and valuable selected articles, in preference to ill composed, hasty and crude ones that were original.

A copy of the paper is sent this week to clergymen and others who have not subscribed or written for it; this is done not so much to ask their subscription, as to obtain their aid in giving it circulation among such of their people as may be benefitted by it; and especially to bespeak their assistance in filling its columns with articles suited to the wants of readers.

There are on hand a considerable number of spare files of the paper. To new subscribers for the current volume of the paper including the past numbers, and ending in November next, it will be furnished on the following terms viz.

Single copies, [past Nos. included,] 62 cts.

Ten copies or more, [Do.] 50 cts a copy.

An index will be furnished at the close of the year, and the whole will make a neat quarto volume.

of truth and virtue, disseminate in any other manner so great an amount of interesting and valuable reading matter, at so cheap a rate?

THE PUBLISHER.

INTELLIGENCE.

Treasury Orders.—The Secretary of the Treasury has issued an order authorizing collectors of customs to postpone the collection of duty bonds before as well as after suit, on the usual terms in case of embarrassment, and for the period of thirty, sixty, and ninety days, as might seem proper, considering the state of the Treasury when the application was made.

Legislature of New York.—The Legislature of New York has passed a law legalizing the suspension of specie payments, by suspending for one year the law by which the charter of such banks would be forfeited by so doing. The act by which the suspension of specie payments is legalized regulates the amount of bills to be issued by the banks, forbids any dividends, forbids any sale of the specie at a premium.

Railroads.—The Boston Courier informs us, that the railroad from Lockport, N. Y. to Niagara Falls, is completed—the first trips of the pleasure cars having been made about the first of May. When the locomotives are put upon this route, the passage between Lockport and the Falls will be accomplished in one hour, and the route from the Falls to Buffalo will also be accomplished by locomotives in about the same time.

Arrangements are in progress for the railroad from Lockport to Batavia; and the Tonawanda railroad is now completed from Rochester to Batavia.

United States Bank notes were at a premium of 5 per cent. in New Orleans on the 19th instant.

The bill authorizing the issue of Post Notes has passed the Mississippi House of Representatives.

Mr Clay's Prophecy.—The careful observation, and soundness of judgment manifested by Mr Clay, in the following extracts from a speech of his in the session of 1834—35, lead us to regret that his wise and patriotic counsels could not have been regarded, and the country thus saved from the wide-spread ruin under which she is now suffering. Referring to the United States Bank, he says:—

The Bank has been doomed to destruction, and no one now thinks the recharter of it is practicable, or ought to be attempted. I fear, said Mr Clay, that the People will have just and severe cause to regret its destruction. The administration of it was uncommonly able; and one is at a loss which most to admire, the imperturbable temper or the wisdom of its enlightened President. No country can possibly possess a better general currency than *it* supplied. The injurious consequences of the sacrifice of this valuable institution *will soon be felt*. There being no longer any sentinel at the head of our banking establishments to warn them, by its information and operations, of approaching danger, the local institutions, already multiplied to an alarming extent, and almost daily multiplying, in seasons of prosperity will make free and unrestrained emissions. All the channels of circulation will become gorged; property will rise extravagantly high, and, constantly looking up, the temptation to purchase will be irresistible. Inordinate speculation will ensue, debts will be freely contracted, and when the season of adversity comes, *as come it must*, the banks, acting without concert and without guide, obeying the law of self-preservation, will, all at the same time, call in their issues; the vast number will exaggerate the alarm, and general distress, wide spread ruin, and an explosion of the whole banking system, or the establishment of a *new* Bank of the United States, will be the ultimate effects.'

AMERICAN UNITARIAN ASSOCIATION.

***The Treasurer of the American Unitarian Association acknowledges the receipt of seventy five dollars from members of the Rev. A. Bigelow's Society in Taunton, to be devoted to the cause in the West.

Also, $118 25, from the Auxiliary Association of ladies in the Rev. C. C. Sewall's Society of Danvers.

Likewise $30,00 from the 'Ladies Social Circle' in Templeton, to constitute the Rev. Charles Wellington a life member of the Association.

MASSACHUSETTS TEMPERANCE SOCIETY.

On Sabbath Evening the Hon. George N. Briggs of Berkshire will deliver the Annual Address by request of the Council of the State Temperance Society in the Odeon at 7 1-2 oclock. 26

EVANGELICAL MISSIONARY SOCIETY.

The members of this society are notified that their annual meeting will be at the Berry St. vestry on Tuesday next at 11 o'clock A. M.

The *Trustees* are requested to meet at the same place and the same day at 10 1-2 A. M.

CHANDLER ROBBINS, *Secretary.*

*** The Society for promoting Christian Knowledge, Piety and Charity, will hold their annual meeting for business only, in the vestry of First Church on Tuesday 30th inst. at half past 3 o'clock P. M. A general attendance is requested.

JOSEPH MAY, *Treasurer.*

AMERICAN UNITARIAN ASSOCIATION.

The Anniversary of the American Unitarian Association will be celebrated in the Federal St. Church on Tuesday Evening, the 30th instant, at 7 o'clock.

The meeting for business will be in the Berry St. Vestry at 6 o'clock.

C. BRIGGS, *Gen. Sec.*

The members of the Massachusetts Convention of Congregational Ministers are requested to notice that the Convention will assemble, this year, in the New Court House, on Court St. instead of the one on School St., in which they have been accustomed to meet—the favor of a room in the New building having been granted by the proper authorities.

Time of meeting Wednesday the 31st. Inst. at 3 o'clock P. M. The annual sermon on Thursday June 1st at 11 o'clock A. M. by the Rev. Henry Ware Jr D. D.

G. W. BLAGDEN, *Scribe.*

SOCIAL TEACHER'S MEETING.

The Teachers of the Sunday School connected with Warren Street Chapel respectfully invite all Pastors, Teachers, and friends of Sabbath Schools who may be in the city during the anniversary week, to attend a Social Teachers' Meeting at the Chapel in Warren Street, on Wednesday afternoon, at 4 o'clock.

SUNDAY SCHOOL SOCIETY.

The annual meeting of the Sunday School Society will be held at the Berry Street Church—corner of Federal and Berry Streets, on Wednesday evening the 31st. Inst. 7 1-2 o'clock. The Report of the corresponding Secretary will be read, and addresses are expected from several gentlemen. The public are respectfully invited to attend.

ARTEMAS CARTER, *R. Sec.*

BOOK AND PAMPHLET SOCIETY.

The Rev. Mr Dewey, of New York, will preach the annual Sermon before the Unitarian Book and Pamphlet Society in Dr Channing's Church on Thursday evening, June the 1st, services commencing at 7 1-2 o'clock. A collection will be taken up. The Government of the Society with such members as may find it convenient, will meet for business at Mr Briggs' Room, office of the A. U. A. at 5 o'clock

BERRY STREET CONFERENCE.

Notice is hereby given that the Conference will be held at the Vestry of Dr Channing's Church in Berry St. on Wednesday next at 8 o'clock A. M.

C. ROBBINS, *Scribe.*

ANNIVERSARY CARDS,

CARDS containing the place and time of the meetings of the various Societies next week, will be printed and furnished gratis to all who call at our Rooms.

Also, a *Register* of the names and residences of Clergymen will be kept in our Reading Room.

m 27 WEEKS, JORDAN & CO.

TO CLERGYMEN, and others visiting the city during the anniversary week the subscriber begs leave to say, that he has a very large and complete assortment of standard religious works and of all the religious and popular works of the day which will be sold on the most reasonable terms.

He has also a very convenient room over his store, which the Clergy are invited to occupy for reading, writing, or for meetings of business.

W. D. TICKNOR, agent,
Corner of Washington and School streets. m 27

BIBLES of quarto, octavo, 12mo. and 18mo. size; Polyglot Bibles and Testaments; Pocket Bibles with cuts.

Also—Dabney's annotations on the New Testament, Barnes' Notes on the Gospels, Acts and Romans.—Bradford's Notes on the Gospels—The Ministry of Jesus Christ, compiled from the Gospels by Rev. T. B. Fox.—Parley's Geography of the Bible.

m 27 For sale by S. G. SIMPLINS, Court st.

CHRISTIAN EXAMINER.

JAMES MUNROE & CO. have for sale a few sets of the Christian Examiner, at less than half the subscription price, also odd numbers to complete sets. For sale at 134 Washington st. m 27

THE Poetical Works of Wordsworth, Byron, Scott, Moore, Goldsmith, Burns, Cowper, Campbell, Rogers, Montgomery, Kirk White, Sterne, Surry, Parnell, Shakspeare, Milton, Young, Gray, Beattie and Collins, Sigourney, Gould, &c. &c. in various bindings. For sale at TICKNOR'S, 135 Washington street. m 27

THE YOUNG CHRISTIAN is published on Friday of every week.

Contents of No. 29.

Rise and Progress of Christian Unitarianism in England—Social Religious meetings—Dudleian Lectures—The Joy of Prayer—The Sabbath—Religious Education—Treasures in Heaven—Your Children's Inheritance—Rules for Doing Good—Editorial—Teacher's Meetings—Anniversary week—Sunday School in Concord—Ordination at Newport—Poetry, Sister's Grave, Leaves of Old Time—Always going to Church—I will think about it.

S. SCHOOL AND GENERAL DEPOSITORY.

At the old Stand 124 Washington Street.

THE following Books, among the great variety offered to the public this season, are particularly recommended to the notice of Clergymen and others visiting the city on account of the approaching anniversaries.

Miriam, a Dramatic Poem
Memoir of Rev. Bernard Whitman
The True Believer's Defence
Norton on the Genuineness of the Gospels
Dewey's Discourses
Parley's Geography of the Bible
Calmet's Dictionary of the Bible
Kenrick's Exposition &c. &c.

Clergymen who have been in the habit of visiting the store of the subscriber, and others who may wish to select Books, or transact business, will find as usual a cordial welcome.

All manuals for Sunday Schools published at this depository, and a great variety of Sunday school books.

A new edition of '*A Service Book for Sunday Schools*,' by Rev. James Walker, D. D. now in press.

BENJ. H. GREENE, 124 Washington st. m 27

NEW AND CHEAP HYMN BOOK.

THE CHAPEL HYMN BOOK—second edition. This Hymn Book was first published for the use of the Pitts street and Warren street Chapel.

The present edition contains upwards of four-hundred and thirty hymns with an index of subjects, printed on good paper and well bound—for the very low price of $3 50 per doz.

It will be found a valuable collection for small churches, vestry meetings, Sunday Schools. Published and for sale by S. G. SIMPKINS, Court st.

EXERCISES FOR PRIVATE DEVOTION by the author of Pious Thoughts and Reflections in Retirement. For sale by S. G. SIMPKINS, Court street. m 27

POPULAR WORKS.

THE Young Lady's Friend, by a Lady. New edition.

The Young Lady's Library, containing the 'Young Lady's Own Book,' do 'Sunday Book,' do 'Book of Poetry and Prose,' &c. &c. in 6 vols.

The Young Gentleman's Library, containing the 'Young Man's Own Book,' do 'Sunday Book,' do 'Book of Poetry and Prose,' &c. in 6 vols.

The Young Man's Aid to Knowledge, Virtue and Happiness. By Rev. Hubbard Winslow.

My Son's Manual, comprising a summary view of the Studies, Accomplishments, and Principles of Conduct.

For sale at TICKNOR'S, 135 Washington st. m 27

MANUALS &c. FOR SABBATH SCHOOLS.

Allen's Questions part 1
" do pt. 2d
" " pt. 3d
Social Services for Families and Sunday Schools.
The Boston Sunday School Hymn Book.
A Service Book for Sunday Schools.
Farr's Prayers.
Brooks Prayers.
Prayers for children and Young by Charles Brooks.
Lessons on the Lord's Prayer by a Teacher.
Prayers for Children and Young Persons, by a Teacher 2 Ed.
Ministry of Jesus Christ, by Rev. T. B. Fox.
Sunday School Teacher and Children's Friend.

The above with a large assortment of Juvenile books are for sale by James Munroe & Co 134 Washington st. opposite School st.

VALUABLE PERIODICALS FOR FAMILIES &C.

THE Lady's Book, and Ladies' Magazine, edited by Mrs Hale. Decidedly the most popular work of the class in this country. $3

The Religious Magazine, and Family Miscellany, edited by Professor E. A. Andrews, aided by the Messrs. Abbott. $2

Le Litterateur Francais, a weekly French newspaper, designed alke for learners and proficients, at only 2 dollars, in advance.

Sunday School Teacher and Children's Friend—monthly, 48 pages 24mo. $1.50

The American Jurist, and Law Magazine, edited by Charles Sumner, L. S. Cushing, and George S. Hillard; of which 14 volumes have been published. $5

The Knickerbocker Magazine, issued similtaneously at Boston and New York. $5

American Monthly Magazine. $5

Waldie's Select Library, of the best, new, and entertaining Books. $5

American National Portrait Gallery of Distinguished Americans. 50 cents per No.

The Mechanic's Mrgazine. $3

Waldie's Omnibus, 3 dollars—Saturday Courier, 2 dollars—Philadelphia Mirror, 4to. 3 dollars—Saturday Chronicle, 2 dollars—New Yorker, 4to. $3

The Reprints of the London, and Edinburgh, Foreign, and Westminster Reviews. 3 dollars each, or 8 dollars for the four.

The various Scientific, Law and Medical Periodicals and Magazines, of which specimens may be always had at the Literary Rooms, and which those interested are solicited to examine.

WEEKS, JORDAN & CO. m 27

VALUABLE BOOKS—Published by WM. D. TICKNOR, Agent, 135 Washington street.

Combe on the constitution of Man, with an additional Chapter by J. A. Warne.

Helon's Pilgrimage to Jerusalem, abridged by Baron Stow.

God's Book of Nature, abridged for schools, with Questions and Engravings.

Burrit's Geography of the Heavens with a Celestial Atlas.

Book of Politeness, by Madame Celnart—4th edition.

Parker's Progressive Exercises in English Composition—new edition.

Law's Serious Call to a Devout and Holy Life—

AMERICAN UNITARIAN ASSOCIATION.

Office of the American Unitarian Association over the store of James Munree & Co. 134 Washington street. Where all Unitarian publications are to found wholesale and retail by JAMES MUNROE & CO, m 20.

TO CLERGYMEN, &C.

A CARD.

CLERGYMEN, Sunday School Teachers, and others, who may visit the City the May Anniversaries, are invited to make use of the READING ROOM connected with our Literary Rooms, 121 Washington Street, where they will find the city and many country papers, desks &c. for the transaction of business, and Catalogues of Sunday School Libraries, Lists of New Works, Periodicals, &c. In the GALLERY they will find a large assortment of PAINTINGS and ENGRAVINGS, on sale and for exhibition, which is open to the public at all times.

m 13 WEEKS, JORDAN & CO.

BIOGRAPHY FOR SCHOOLS—By the author of American Popular Lessons, Grecian History, English History, &c.—For sale to the trade and at retail, by JAMES MUNROE & CO. m 27

BOOKS for Sabbath School and Juvenile Libraries received and for sale by JAMES MUNROE & CO.

Memoir of Charles Pond,—John Arch,
Memoir of Jane Judson,
William Abbot Douglas,
Memoir of Felix Neff,
Robert Cutts Whiddew,
Conversations on the Sandwich Missions 2d Ed.
The Stanwood Family,
History of the Pilgrims, 2d edition,
The Village Pastor,
History of James Mitchell, 2d edition,
The Naval Chaplain, 2d edition,
Louisa Ralston; or What can I do for the Heathen,
Claims of the Africans,
Stories and Sermons for Infant Minds,
The Widow of Monmouth,
The Reformation,
The Little Osage Captive, 2d edition,
Letters to a Sister,
The Lottery Prize, 2d edition,
Letters to Little Children, or History of Little Sarah,
The Pilgrims,—Letters from China,
Tracts designed for Sabbath School Libraries,
The Life of Columbia,
Memoir of George S. Boltwood, 2d edition,
The Child's Pilgrim's Progress,
History of the Waldenses,
Anna Elmore, or Trials of Infancy,
Hints and Sketches for young Minds, 2d edition,
The Model Family, 2d edition,
The Happy Family made Happier,
Memoir of Caroline S——, 2d edition,
The Life of the Prophet Jeremiah, 2d edition,
The Golden Rule,
The Life of Peter the Apostle,
The Wyandot Chief,—The Dead Bird,
The Mountain Ramble,—The Lollards,
Gilbert Douglass.
Female Influence, or the Temperance Girl,
Story of the Prodigal,
The Noble Prince, or How to Forgive,
The Favorite Son,—Creation,—Fraternal Love,
Jonah's Flight,—A Wise Son,
Wisdom and her Ways,—Filial Obedience,
Ellen and Maria, or Children doing Good,
The Garden of Eden,
A Gift for Daughters,
Put off and Put on,
The little Lamb, or Virtue's Reward,
The Family Memorial,
Childhood the Spring of Life,
Frank, the Irish Boy,
The Cedars of Lebanon,
The School of Good Manners,
Ellen, or the Visit of the Rod,
Hannah Swanton, the Casco Captive,
The Shepherd Boy and the Giant,
A Superintendent's Offering,
The little Soldier, a Plea for Peace,
Jonah's Gourd, Conversations between a Mother and her Son.
The sisters, or a History of the Stanley Family,
The Life of King Hezekiah,
The Young Missionary,
Teacher's New Year's Gift,
Youthful Dialogues,
Customs and Anecdotes,
Watch Chain,—The Mother and her Children,
The Woodville Family,—How to be Happy,
Memoirs of Caroline E. Swett,
Life of Harlan Page,—The Irish Boy,
Life of Heber,—Poor but Happy,
Rhymes for my Children,
The Hamlets,—Pastor's Daughter,
Exercises for Private Devotion,
Harvest,—Flower Book,—M. & A. Graham,
Cousin Clara,—Ellen Carrol,
Dairyman's Daughter,—Little Story Book,
The Youth's own Book,
Young Man's Friend,—London Boy,
Widow and her Son,—Young Soldier,—Emma,
Parting Gift,—Jane,—Orphan Asylum,
Shepherd of Salisbury Plain,
Fragments,—Happy Family.

JAMES MUNROE & CO. 134 Washington st. opposite School St. m 20

SUNDAY SCHOOL BCOKS.

WEEKS, JORDAN, & CO. are constantly publishing, or have on hand all the Books, Manuals, &c. used in Sabbath Schools. Among their large collection are the following:—

ABBOTT'S,—Young Christian, Corner Stone, Child at Home, Path of Peace, Fire-side Party, Real Dialogues, Rollo Learning to Read, *Revised*, Family Story Book, Week Day Book. Sabbath Day Book, Adam the Gardener, Three weeks in Palestine, &c.

ALCOTT'S,—Young Missionary, House I live in, Young Man's Guide, &c.

Richard Fustian and Widow Bently, Fox's Ministry of Jesus Christ.

PARLEY'S Fables, Sea, Europe, Asia, Africa, Islands, Sun, Moon and Stars, Present, Short Stories for Long Nights, Winter Evening Tales, Poetry, Bible Stories, Western States, New England, Revolution, Southern States, Present to his little Friends, Great Britain, France, Riley, Jewett, Selkirk, Garden, Ship, Juvenile Tales, Farm, La Peyrouse, Mine, Washington, Franklin, Columbus, Cyclopedia of the Bible, History, &c. &c.

Lydias, Marthas, Marys, Son's Manual, Daughter's Manual, Apostles and Martyrs, Young Man's Aid, Young Lady's Friend, Children's Friend, Sacred History, Lives of the Apostles and Martyrs, Wayland's Moral Science, Gallaudet's Child's Book of the Soul, Nichols's and Paley's Theology, First Book for Sunday Schools, Allen's Questions, &c. &c.

BIOGRAPHIES.—James Jackson, Jr., Buckminster, Thatcher and Abbot, Whitman, H. Page, Colli Reynolds, La Fayette, Female, Heber, Pious Persons, Legh Richmond, Bible, Oberlin, Neff.

Works of Miss Edgeworth, Hoffland, Opie, Sigourney, Sedgewick, Farrar, Gould, Martineau, Sherwood, and other female authors.

Good's Book of Nature, Sigourney's Poetry for Children, Sketches from Sacred History, Todd's Lectures to Children, Bible Story Book, Cottage Stories, Woodland Cottage, Berquin's Children's Friend, Farm House, Olive Bud, Buds and Blossoms, Good Life, Persian Fables, Barbauld's Lessons, Story without an End, Maundrell's Journey, Three Experiments and Sequel, Poor but Happy, Stories about Birds, Annette Warrington, Boy and Birds, Sephora, Helon's Pilgrimage, Stories on Commandments, all the Temperance Tales; Swiss Family Robinson, Black Velvet Bracelet, Stories of real Children, Sowers not Reapers, Hamlets, Carpenter and Family, together with a great variety of other works.

All Books not on hand, furnished from any Catalogue.

☞ Superintendents who may be replenishing their Libraries, can send their old Catalogue to our Room, 121 Washington Street, and the best books not on them will be furnished, with the liberty of returning such as are not wanted. m 20

BOOKS PUBLISHED under the direction of the Society for promoting Christian Knowledge Piety and Charity.

The Nature and design of a Christian Church. By the late Rev. Joseph Lathrop, D. D., of West Springfield, Mass. Fourth Edition. With Remarks on the Lord's Supper, by another hand.

Devotional Exercises, Prayers, and Hymns, more particularly designed for the use of Communicants, with a short Introduction on the Origin, Nature, and Obligation of the Lord's Supper.

The Biography of Distinguished Reformers, and History of the Reformation in the Sixteenth Century.

Dissertations and Discourses on the Evidences and Spirit of Christianity.

Meditations for the Afflicted, Sick and Dying

POETRY.

FOR THE REGISTER AND OBSERVER.

SONG.

Beware! beware!
The dreamy season now is coming
Of purling streams and insects humming;
And drowsiest influence fills the air.
O then beware! O then beware!

Of pleasures rare
The whispering zephyrs all are telling,
All nature's veins with joy are swelling,
And joy invites us every where!
O then beware, O then beware!

The sun shines clear,
Gleams from the top of yonder mountain,
Dances upon yon quivering fountain,
And bids us think no more of care.
O then beware, O then beware!

In soft spring air
'Tis sweet to roam in dreamy leisure!
But life was never made for pleasure;
And after pleasure follows care.
So then beware, So then beware.

In Spring beware,
Lest in thy dream of joy and beauty
Thou slumber on the post of duty,
All heedless what sly foes are near,
O, then beware, O then beware.

J. S. D.

[From the Western Messenger.]

THE BACKWOODSMAN.

BY E. PEABODY.

The silent wilderness for me,
Where never sound is heard,
Save the rustling of the squirrel's foot,
And the flitting wing of bird,—
Or its low and interrupted note,
And the deer's quick, crackling tread,
And the swaying of the forest boughs,
As the wind moves overhead.

Alone, (how glorious to be free!)
My good dog at my side,
My rifle hanging on my arm,
I range the forest wide.
And now the regal buffalo
Across the plains I chase;
Now track the mountain stream to find
The beaver's lurking place.

I stand upon the mountain's top,
And (solitude profound!)
Not even a woodman's smoke curls up
Within the horizon's bound.
Below, as o'er its ocean breadth
The air's light currents run,
The wilderness of moving leaves
Is glancing in the sun.

I look around to where the sky
Meets the far forest line,
And this imperial domain—
This kingdom—all is mine.
This bending heaven—these floating clouds—
Waters that ever roll—
And wilderness of glory, bring
Their offerings to my soul.

My palace, built by God's own hand,
The world's fresh prime hath seen;
Wide stretch its living halls away,
Pillared and roofed with green.
My music is the wind that now
Pours loud its swelling bars,
Now lulls in dying cadences,—
My festal lamps are stars.

Though when, in this my lonely home,
My star-watched couch I press,
I hear no fond 'good night'—think not
I am companionless.
O no! I see my father's house,
The hill, the tree, the stream,
And the looks and voices of my home
Come gently to my dream.

And in these solitary haunts,
While slumbers every tree,
In night and silence, God himself
Seems nearer unto me.
I *feel* his presence in these shades
Like the embracing air;
And as my eyelids close in sleep,
My heart is hushed in prayer.

'ONE HOUR WITH THEE.'

One hour with Thee, my God! when daylight breaks
Over a world thy guardian care has kept,
When the fresh soul from soothing slumber wakes
To praise the love that watched me while I slept;
When with new strength my blood is bounding free,
That first, best, sweetest hour I'll give to Thee.

One hour with Thee, when busy day begins
Her never ceasing round of bustling care,
When I must meet with toil, and pain, and sins,
And through them all thy holy cross must bear;
O then to arm me for the strife, to be
Faithful to death, I'll kneel an hour to Thee.

One hour with Thee, when rides the glorious sun
High in mid heaven, and panting nature feels
Lifeless and overpower'd, and man has done
For one short hour with urging life's swift wheels;
In that deep pause my soul from care shall flee,
To make that hour of rest one hour with Thee.

One hour with Thee, when sadden'd twilight flings
Her soothing charm o'er lawn, and vale, and grove,
When there breathes up from all created things
The sweet enthralling sense of thy deep love;
And when its softening power descends on me
My swelling heart shall spend one hour with Thee.

One hour with Thee, my God! when softly night
Climbs the high heaven with solemn step and slow,
When the sweet stars, unutterably bright,
Are telling forth thy praise to men below;
O then, while far from earth my thoughts would flee,
I'll spend in prayer one joyful hour with thee.

Gambier Observer.

BY REV. CHARLES WESLEY.

'And he took one of his ribs, and the rib which the Lord God had taken from man, made he a woman.'—Genesis ii. 21, 22.

Not from his *head* was woman took,
As made her husband to o'erlook;
Not from his *feet*, as one designed
The footstool of the stronger kind;
But fashioned for himself, a bride,
An equal, taken from his *side*.

Her place intended to maintain,
The mate and glory of the man;
To rest as still beneath his arm,
Protected by her lord from harm;
And never from his heart removed,
And only less than God beloved.

MISCELLANEOUS.

THE BRIDE.—A SKETCH.

Emma had wheeled the sofa in front of the fire, and as Charles seated himself beside her, he was certainly a very happy fellow. Alas! he had as yet only drunk the bubbles on the cup. Emma looked lovely, for the glow of the warm coal fire had given a bloom to her usually pale cheek, which heightened the lustre of her dark eyes. But there came a shade of thought over Emma's brow, and her husband instantly remarked it. It is strange how soon husbands see clouds over their liege lady's brows. It was the first Charles ever saw there, and it excited his tenderest inquiries. Was she unwell?—did she wish for any thing?—Emma hesitated, she blushed, and looked down. Charles pressed to know what had cast such a shadow over her spirits. 'I fear you will think me very silly—but Mary French has been sitting with me this afternoon.' 'Not for that certainly,' said Charles smiling. 'Oh! I did not mean that, but you know we began to keep house nearly the same time, only they sent by Brent to New York for carpeting. Mary would have me walk down to Brent's store this evening, with her, and he has brought two—and they are such loves.' Charles bit his lip—'Mary' she continued, 'said you were doing a first rate business, and she was sure you would never let that odious Wilton lay in the parlor, if you once saw that splendid Brussels;—so rich, and so *cheap*—only seventy-five dollars.

Now the 'odious Wilton' had been selected by Charles's mother, and presented to them, and the color deepened on his cheek, as his animated bride continued, 'Suppose we walk down to Brent's and look at it—there are only two, and it seems a pity not to secure it.' 'Emma,' said Charles, gravely, 'you are mistaken if you suppose my business will justify extravagance. It will be useless to look at the carpet, as we have one which will answer very well, and is perfectly new.' Emma's vivacity fled, and she sat awkwardly picking her nails. Charles felt embarrassed—he drew out his watch and put it back,—whistled,—and finally spying a periodical on Emma's table, began to read aloud some beautiful verses. His voice was well toned, and he soon entered into the spirit of the writer, and forgot his embarrassment; when looking into Emma's eyes, how was he surprised, instead of the glow of sympathetic feeling he expected to meet, to see her head bent on her hand—evident displeasure on her brow, and a tear trickling slowly down her cheeks.

Charles was a sensible young man; I wish there were more of them—and he reflected a moment before he said, 'Emma, my love, get your bonnet and cloak on, and walk with me, if you please.' Emma looked as if she would like to pout a little longer, but Charles said 'Come,' with such serious gravity on his countenance, that Emma thought proper to accede, and nothing doubting but that it was to purchase the carpet, took his arm with a smile of triumph. They crossed several streets in the direction of Brent's, until they at last stood before the door of a miserable tenement on a back street. 'Where in the world are you taking me?' inquired Emma, shrinking back. Charles quietly led her forward, and lifting a latch, they stood in a little room, around the grate of which, three small children were hovering, closer and closer, as the cold wind swept through the crevices in the decayed walls. An emaciated being, whose shrunk features, sparkling eye, and flushed cheek spoke of deadly consumption, lay on a wretched low bed, the slight covering of which barely sufficed to keep her from freezing, while a spectral babe, whose black eyes looked unnaturally large from its extreme thinness, was vainly endeavoring to draw sustenance from the dying mother.

'How are you Mrs Wright?' quietly inquired Charles. The woman feebly raised herself on her arm, 'Is that you, Mr West? Oh how glad I am you are come—your mother?'—'Has not been at home for a month, and the lady who promised her to look after you in her absence, only informed me to-day of your increased illness.' 'I have been very ill,' she faintly replied, sinking back on her straw bed. Emma drew near, she arranged the pillow and the bed clothes over the feeble sufferer, but her heart was too full to speak—Charles observed it and felt satisfied. 'Is that beautiful girl your bride? I heard you were married.' 'Yes, and in my mother's absence she will see you do not suffer.' 'Bless you, Charles West—bless you for a good son of a good mother; may your young wife deserve you—and that is wishing a good deal for her. You are very good to think of me,' she said, looking at Emma 'and you are just married. Charles saw Emma could not speak, and he hurried her home, promising to send the poor woman coal that night. The moment they reached home, Emma burst into tears. 'My dear Emma,' said Charles soothingly, 'I hope I have not given you too severe a shock. It is sometimes salutary to look on the miseries of others, that we may properly appreciate our own happiness. Here is a purse containing seventy-five dollars you may spend it as you please.'

It is unnecessary to say the 'odious Wilton' kept its place, but the shivering children of want, were taught to bless the name of Emma West, and it formed the last articulate murmur on the lips of the dying sufferer.

THE MECHANIC'S PLEASURES.

ARTHUR KIP.

There is a shop near my lodgings—and I never yet saw a shop in which there was not something to be learned. Without going so far as to state, what I believe firmly, that, to the industrious man, *labor is pleasure*, I beg leave to introduce Arthur Kip. This young man is a plain cooper, and lives in the extremity of a street which I pass daily. He is in his shop as early as his earliest neighbor, yet I sometimes see him busy a good half hour before he is in his shop. What is Arthur about in the gray of the morning? I will tell you. He has been setting out rows of elms around the whole border of his little lot. For you must know that he is content to live in a very uncomfortable house, in order to forward his business, and prepare his grounds, so as to 'make a fair start, as he calls it. He has told me that he was induced to do this by a maxim of an ancient king, 'Prepare thy work *without*, and make it fit for thyself in the field, and *afterwards build thy house*.' It does one good to see Arthur among his trees; he sings cheerily over his spade and hatchet, long before the sun is up. 'These saplings,' says he, 'will be noble branching trees, over the heads of my children; and if little Tom should be a rich man thirty years hence, he will have a grove which all the money in England could not cause to spring up.'

Arthur has a garden also. His rule is, 'first for *use*; next for *show*.' So he has most of his ground in substantial vegetables for the table; but a very goodly portion, I assure you, in choice flowers. Why should he not? God has given the poor man these gems of the earth with a bounteous profusion; and Ellen Kip and little Tom will love Arthur and one another all the better for dwelling among the lustre and fragrance of tulips and violets.

In these bright spring evenings, I take a walk about the time that this little household comes together after work. No tavern has yet become Ellen's rival; her husband spends not only his nights, but his evenings, *at home*. Or, if he goes abroad, it is in the old-fashioned way: I mean he takes his wife and his boy along. At this hour I am always sure of witnessing another of the mechanic's pleasures. Arthur and Ellen are natives of a state where young folks are taught to sing; they have already begun to bring up little Tom in the same way. They carry a tune in several parts; for Arthur is no mean performer on the violin, and Ellen sings a soprano part to her husband's bass. The neighbors are beginning to find their way out, since the spring weather has unclosed doors and windows, and there are some signs of a little musical association.

Some of the best musical talent in America, is among our mechanics; and it is sad that they are so slow to discover the exquisite satisfaction which they might derive from this innocent recreation. It soothes the troubled mind; it breaks the thread of vexing thoughts; it prepares the affections for every good impression; it affords a healthful excitement; it knits families together by the gentlest bands; and it makes a paradise of *home*.

What mechanic is there who may not command these pleasures? What pleasures of the bar-room, the circus, the gaming-table, the theatre, are equal to these, in purity and genuine content? I am sure I shall have the right answer—if not from mechanics, at least from their wives. But for fear of being prolix, I reserve some other pleasures for a future paper. —*Newark Daily Advertiser.*

BE SOMETHING.—One principle of the Mussulman creed is, that every person should have some trade. Thus should it be, the world over. See that young man, no matter what are his circumstances or prospects, if he has no plan, he will never accomplish much. If he relies upon his present possessions, or upon the anticipated favors of fortune; ten to one if his fine hopes are not blighted, and he find, too late, that the only path to true greatness, is by application. The following maxim will apply to persons of every condition in society who are about entering upon the stage of active life. Choose, after mature deliberation and consultation with judicious friends, that vocation which appears most suitable for you. Be not diverted from your purpose, let nothing prevent you from qualifying yourself thoroughly for it; then pursue it with unremitted dilligence, and you will honor yourself and be a blessing to community.—*Morn. Star.*

AN ECCENTRIC PREACHER.

'Died, in Newburyport, Massachusetts, Rev. Charles W. Milton, late pastor of the Fourth Religious society.'

This paragraph we cut from an exchange paper. It recalls to our recollection one of the queerest characters we remember ever to have encountered. He was one of that denomination of sectarians called Independents and left England many years ago, where he was educated for the ministry, upon the well known foundation of that patroness of dissenters, the celebrated lady Huntingdon. In the course of some wanderings in this country, he went to that beautiful little town on the banks of the Merrimac, where he gathered a very large congregation, who have clung to him for a long lapse of years until his death.

In person, Mr Milton was short, thick, and fat. His large round head was covered with a profusion of black curling locks, that hung down over his shoulders, after the fashion of Charles Second's time, and these were covered with a large, round, broad-brimmed hat. His coat was ever of the antique cut and he always wore tight breeches and silk stockings with shoes and buckles. His gait was very rapid, and he rarely recognized people in the street, though his nearest acquaintance. Every one who saw him, set him down at first glance as an original—and *certes*, an original he was.

You should have seen him in the pulpit—in his own pulpit—for he rarely preached in any other. There he was at home. He used no notes, save perhaps, occasionally a few general heads on a small slip of paper.—His custom was, to hold a small pocket bible in his hand, from which he selected his text, and then used the bible as a kind of make-weight in his gesticulations, as he proceeded with his discourse. He was quite orthodox in his tenets, independent only in regard to the single article of church government; a dogma that he despised. This was natural, as it was in fierce opposition to the Thirty-Nine Articles and the Book of Canons of the established church, that he was educated. He was not fond of protracted meetings, artificial revivals, &c. &c., but preferred to be the shepherd of his own flock, and to keep them all under his own eye, in his own fold.

His style of preaching was very peculiar. He had a strong mind, full of strange, queer, original conceits, without the least refinement or polish; and he disdained all those little attentions to phraseology which the orator is wont to lavish upon his delivery, and the absence of which renders him obnoxious to the charge of eccentricity. He was remarkable for the *ore rotundo* style of his delivery. His place of worship was very spacious, and when he became excited, you could hear the windows shake in their frames. On summer days when the house was open, we have often heard the sonorous voice of this Boanerge at the distance of two streets from the pulpit. He was very denunciatory, at times, of those whom he did not like, as the promulgators of what to him, were heresies; and, at such times, he was indeed a 'son of thunder.' But this was rare.

Mr Milton was remarkable for the general attention to the conduct of his hearers during services, which he bestowed even during the delivery of his discourse;—and then, the familiar way in which he would address the delinquent was quite edifying. For instance; he was once preaching, on a warm afternoon, when he saw a parishioner sitting near the pulpit, in the first gallery, affectionately embraced by the arms of the sleepy god. The Christian name of this gentleman was *Mark*. Perceiving his inattention to the discourse, our preacher stopped in the midst of a sentence, and elevating his voice to its highest pitch exclaimed, 'MARK!' As if stricken by a thunderbolt, up jumps the awakened delinquent in the midst of the congregation—his mouth open, wondering who called him, and for what; while the preacher, dropping his voice, went calmly on, and finished his quotation from Scripture, as if it formed a part of his discourse—'*Mark*, I say, the perfect man, and behold the upright, for the end of that man is peace!'

He used to have a little, old-fashioned, turnip-shaped watch lying by him while he preached, to which he would often refer. One day it had stopped, and taking it up he prepared to set it and wind it up, at the same time addressing the chorister in the opposite gallery, 'Master Brown, what's o'clock?'

One day, a young man, just in orders, had been invited by our eccentric pastor to hold forth to his congregation, and made but a very indifferent hand of the thing. As soon as sermon was over, and the benediction about to be pronounced, the old gentleman, protruding himself before the neophyte and taking possession of the cushion, came out as follows:—'There will be divine service in this house this evening, at candle-lighting. *I shall preach myself!*' This anecdote is related from the personal recollection of the writer, who was present at the time; and never was there any more effective in the whole calender of wit. It was worthy of old Latimer, bishop Hall, or the author of 'Religio Medici.'

We could extend this catalogue of anecdotes to a much greater length, but we forbear. Perhaps we may hereafter give a few more of our recollections of the deceased. At present, we must conclude by expressing our regrets that this kind (though unfortunate) father and husband, this warm friend, this faithful pastor, and this devoted (though often rough and eccentric) preacher, has left the field of his usefulness. If honesty of purpose, and the presentation of a uniform and constant good example as well as precept to those who looked up to him for direction in the pathway from earth to heaven, entitle us to hope that he has himself attained the reward he held up to others, that hope may surely be ours, as we pay this tribute to his memory.

N. Y. Sunday News.

ANECDOTE OF THE FRENCH REVOLUTION.

'Among those the most remarkable, was a venerable old man whose bent figure, thin white hair, high wrinkled forehead, and withered complexion, bespoke the extremity of age, yet his manners were firm, and he never forgot for a moment the calm propriety of his demeanor. By his side stood a woman now no longer young; but retaining much of the beauty, and all the dignified elegance of former days. She stood erect and supported without effort the arm of the old man, who leaned heavy upon hers. The other rested on the neck of a fair young girl—a mere child—not apparently more than ten years old, whose tear swollen eyes were fixed on her mother's face, with sad and touching melancholy of childish grief. They spoke not much together; once, as the wagon stopped near where I stood, I heard the old man murmur words of patience and encouragment to his companion; as he spoke she turned her eyes towards the child—she gazed on that young fair face, and all a mother's love beamed in her eye—the trial was almost too great for her—her lip quivered—her face grew more deadly pale, but in a moment, by strong efforts, she banished from her look every appearance of weakness. She raised her eyes to heaven,—her lips moved—and then as if her prayer had been answered, she turned a bright and smiling look on the little innocent, smoothed back the curling hair that clustered around that lovely forehead, and the mother imprinted one long fond kiss on the brow of her child.

The wagon passed on, and I inquired the name of the victim whose appearance had so strongly interested me. It was Malesherbes—the honest and able Minister—the undaunted advocate—the kind and true friend of Louis Capet—accompanied by his daughter the Marchioness Rocambo, and her child, about to die upon the scaffold! But the child? Surely they would not murder the child? And why not? The old man's crime was his innocence and purity of character,—how then could the child escape. The wagon was drawn before the guillotine, and all was soon ready for the first execution. Malesherbes stood nearest the steps; and was about to descend, when a savage voice cried out, 'the child first!' The old man would have remonstrated, but his child checked him—'tis but for a moment,'—she raised the child in her arms, and herself handed it to the executioner. The little creature, frightened by the savage looks of the man, cried out, 'don't leave me mother—come with me—don't leave me.' 'I will not leave you, my child—I will be with you in a moment.' The child was pacified, and the mother turned towards the aged parent and buried her face in his neck, he bent forward, till his white hair flowed over her shoulders. Thus they saw nothing—yet they were so near that they must have heard the jerk of the string that loosed the ponderous axe—and its clatter as it fell. A strong shudder shook the form of the mother; but when the executioner called out, 'Now for the woman,' she raised her placid face from her father's neck—kissed his cheek—'For a brief moment, farewell, my father.' She stepped with a light, firm tread from the wagon,—mounted the scaffold, and in a moment she was with her child.

Malesherbes came next; he had summoned all his energies for the last scene in his life's drama and he played it nobly. Never in the proudest days of his power had the minister looked or moved with a loftier dignity. With a wave of the hand he repulsed the rude advance of one of the guard who would have assisted his descent from the wagon. Self-sustained in body as in mind, he advanced slowly to the scaffold—even the fiends allowed the old man to place himself, almost unassisted on the platform. They would have bound him, but he gave a forbidding look—it was enough; the executioner retired—the plank was pushed forward—and for a moment the old man, must have seen, in the baskets below, the heads of his children. The additional pang, if it was one, was short—the executioner jerked the string and all was over.

Some men are put into office on the same principle that a short piece of candle is put in a high candlestick. The less they are intrinsically, the higher they are raised in the world.

Mrs. Johnson.—The mother of Dr Samuel Johnson was a woman of great good sense and piety: and she was the means of early impressing religious principles on the mind of her son. He used to say, that he distinctly remembered having had the first notice of heaven, 'a place to which good people go,' and hell 'a place to which bad people go,' communicated to him by her, when a little child in bed with her; and that it might be better fixed in his memory, she sent him to repeat it to her man-servant. The servant being out of the way, this was not done; but there was no occasion for any artificial aid for its preservation. When the doctor related this circumstance, he added, 'that children should be always encouraged to tell what they hear, that is particularly striking, to some brother, sister, or servant, immediately, before the impression is erased by the intervention of new occurrences.'

The celebrated Aboo Yusuph, who was chief Judge of Bagdad, in the reign of Caliph Hadee, was a very remarkable instance of that humility which distinguishes true wisdom. His sense of his own deficiencies often led him to entertain doubts where men of less knowledge and more presumption were decided.

It is related of this judge, that on one occasion, after a very patient investigation of facts he declared that his knowledge was not competent to decide the case before him. 'Pray do you expect,' says a pert courtier, who heard this declaration, 'that the Caliph is to pay for your ignorance!' 'I do not,' was the mild reply; 'The Caliph pays me, and well for what I do know; if he were to attempt to pay me for what I do not know, the treasures of his empire would not suffice.'—*Malcom's Persia.*

WORCESTER'S COMPREHENSIVE DICTIONARY. Revised and enlarged edition. This dictionary contains, besides a very full vocabulary of common English words, many *technical terms*, and a copious list of such *words and phrases from foreign languages* as are often found in English books, very full vocabularies of *Classical and Scripture Proper Names*, and a *vocabulary of words of doubtful or various orthography*, which, together with the rules and remarks accompanying them, embraces nearly all the difficult and doubtful cases that often occur in English orthography. This edition is also furnished with an *Appendix*, containing additional words, and a Pronouncing Vocabulary, comprising about 3000 *Modern Geographical Names*. The volume comprises about 66,000 words, to all of which the pronunciation is given; being more than twice as many as are found in the school editions of Walker's Dictionary, together with their vocabularies.

This Dictionary is used in the Boston Schools, and in numerous other schools, academies and seminaries in various parts of the country; and it has been highly recommended by various literary journals, and by many gentlemen whose opinion is eminently entitled to respect.

RECOMMENDATION.

This Dictionary exhibits, in its different parts, ample evidence of inquiry, careful comparison, and sound judgment. It combines, in a very condensed and yet intelligible form, a greater quantity of valuable matter than any other similar work; and as a Pronouncing Dictionary, it possesses decided advantages over all others, by its superior system of notation, and by its exibition of all the principal authorities respecting words of doubtful and various pronunciation. We do not hesitate to pronounce it, in our judgment, *the most comprehensive, accurate and useful compendium within our knowledge.*

Joseph Story, LL. D., Prof. Law, Cambridge Mass.
Sidney Willard, A. M., Prof. Heb. Latin, &c. do.
Ed. T. Channing, A. M., Prof. Rhet. and Oratory do.
John Pickering, LL. D., Boston.
Wm Allen, D.D. Pres. Bowdoin College, Maine.
S. P. Newman, A. M, Prof. Rhet. Bowdoin Col. Me.
J. L. Kingsley, LL. D., Prof. Latin, Yale Col. Con.
Alonzo Potter, D. D., Prof. Rhet. Union Col. N. Y.
C. Anthon, LL. D., Prof. Gr & Lat. Colu. Col. N.Y.
Peter S. Duponceau, LL. D., Philadelphia.
Robley Dunglison, M. D., Prof. University of Md.
J. P. Cushing, A M., Pres. Hampden Sidney Col. Va.
Jasper Adams, D. D., Pres. Charleston College S. C
Alonzo Church, D. D. Pres. University of Georgia.
Philip Lindsley, D. D., Pres. Nashville Uni. Tenn.
Edward Beecher, A. M., Pres. Illinois College.

WORCESTER'S ELEMNTARY DICTIONARY; For Common Schools.

The *Elementary Dictionary* is, for substance, a reduced form of the *Comprehensive Dictionary* and is especially adapted to the use of *Common Schools*. It contains a very full list of the words of the English language which are in good use; and including its vocabularies, it possesses important advantages over all other Common School Dictionaries. The pronunciation of the words is carefully given in a form very easily understood, and in accordance with the best usage, and the most approved authorities. The best edition of Walker's School Dictionary, together with its vocabularies, contains but 31,200 words, more than 12,000 less than this.

The Elementary Dictionary comprises the following divisions:—

1. Dictionary Proper	Words,	32,240
2. Words from Foreign Languages,	do.	402
3. List of Americanisms,	do.	83
4. List of Words of Various Orthography,		1,085
5. Greek and Latin Proper Names,	do.	4,820
6. Scripture Proper Names,	do.	2,440
2. Modern Geographical Names.	do.	2,980
Total number of words,		43,850.

The above works are now published by the American Stationers Company, Boston, who are prepared to supply the Trade, Teachers, and School Committees, on the most favorable terms. Address

a 22 JOHN B. RUSSELL, 19 School st.

GREENWOOD'S HYMNS.

C. J. HENDEE has just published the Nineteenth edition of *A Collection of Psalms and Hymns for Christian Worship*,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis*, by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 20

MAPS! MAPS!

TANNER'S new and beautiful Map of the United States and Texas, with accompanying description and statistics, more complete in its execution and contents than any map yet published. Price $10.

Also, Tanner's Map of the World, of Asia, Africa, Europe, the United States and South America, and a full assortment of Pocket Maps.

For sale at the Literary Rooms, 121 Washington st, WEEKS, JORDAN & CC. m 13

PRAYERS FOR CHILDREN.

PRAYERS for children and young persons; compiled by a TEACHER for the use of Sabbath Schools and Families, *second edition.*

This little work contains two sets of forms of Prayer for morning and evening, and for Sunday morning and evening, for very young children; also sets for children of a more advanced age, and for young persons still further advanced; with several occasional prayers. It is very neatly printed; price 1,12 pr. doz, 12 cts. single. For sale by

m 6 WEEKS, JORDAN & CO.

COPELAND'S DICTIONARY.—Part 3. Just published at TICKNOR'S. m 20

WORDSWORTH'S Poetical Works. This day published by JAMES MUNROE & CO. The complete Poetical Works of William Wordsworth: together with a Description of the country of the Lakes in the North of England, now first published with his Works. Edited by Henry Reed, Professor of English Literature in the University of Pennsylvania, Royal 8vo pp. 575.

Our present purpose is simply and heartily to recommend Professor Reed's edition of Wordsworth, as one which does justice to the poets, and is calculated to satisfy the not easily satisfied wishes of the many, who love and revere him. It is, what it professes to be, a complete edition of his poetical works, such as might be sought for in vain in his own country, and contains also his prefaces and essays, his beautiful description of the Lakes, and his Essay upon Epitaphs. The Editor has performed his part in a most judicious manner, and in the true spirit of one 'who claims to have brought to the task an affectionate solicitude for every verse in the volume. He has given us the pure text, and has interspersed, with the poet's own notes, a few, and but very few others, which consist 'almost entirely of illustrative passages from the writings of those wi th whom Mr Wordsworth would most willingly find his name associated.' The poems which were lately published under the title of 'Yarrow Revisited, and other poems,' are placed in their appropriate divisions, as the poets himself would have arranged them. The publishers may challenge for themselves a full portion of praise, for having sent forth a book which contesr credit on the American press. Since we received it, we have read a considerable portion of its contents, and accustomed as we are to proofsheets, and familiar as we are with the author, we have not yet detected a typographical error. The page is clean and bright; and the type is as clear and large as eyes can wish. We have seldom seen a book which has given us so much pleasure. Christian Examiner, No. 79.

134 Washington st. opposite School st. m 11

RICHARD FUSTIAN AND THE WIDOW BENTLEY.

THIS day published at the Literary Room, 121 Washington Street, being No. 1 of *Stories for small and large children*, or Sketches of Real Characters, 180 pages, 18mo. This little work is well adapted for family reading or the Sunday School Libraries.

m 13 WEEKS, JORDAN & CO.

SABBATH SCHOOL LIBRARY.

JOSEPH DOWE, 130 Washington st. publishes, and has on hand a great variety of books suitable for Sabbath School Libraries. Teacher's Manuals. Notes on the four Gospels. A book for the Sunday School Teacher.

Teachers and Sunday School Libraries supplied on the most reasonable terms. m 6

SUNDAY SCHOOL LIBRARIES.
A New and Good Selection of Books.

BENJ. H. GREENE, 124 Washington, corner of Water street, begs leave to present the following list of Books to the notice of Unitarian Clergymen, and all interested in Sunday schools. This is probably the best list ever offered to the public; and it is but a small part of his extensive variety. Those who wish to replenish their Libraries had better apply soon, as the quantity of each of those Books is somewhat limited. Any Books wanted, not on this list, will be supplied promptly.

Picture Lessons	The Daisy
Father's Stories	Village Boys
The Ploughman	Truelove's Tales
George and Lucy	Parents' Present
The Glow-worm	Facts not Fables
Touch Not	English Mary
Disobedient Children	Lives Apostles and Martyrs
Phebe Bartlett	Swiss Family Robinson
Morning Walk	Sunday Evenings
Rosabella	Son of a Genius
The Cloud	Uncle Philip's Conversations
The Pilgrims	Indian Traits
The Snow-drops	American History
Little Theodore	Young Crusoe
John Wise	Perils of the Sea
Shepherd Salisbury Plain	Clergyman's Orphan
Reformed Family	Sketches of Female Biography
Affectionate Daughter in-law	Letters of Caroline Westerley
Robert Barton	Ornaments Discovered
Sargeant Dale	Evidences of Christianity
Diversions of Holycott	History of Virginia
Pilgrim Hut	American Forest
Twin Sisters	Uncle Philip's New York
Charles Ashton	Tales of American Revolution
Alicia and her Aunt	Casket of Gems
Limed Twigs	My Son's Manual
Edwin and Alicia.	My Daughter's Manual
Prophets and Prophecy	The Vegetable World
Black Velvet Bracelet	The Young Rover
The Poor Rich Man &c.	Three Weeks in Palestine
Rich and Poor Boys	Wayland's Moral Science
Christmas Box	Little Sketch Book
Sacred History	Stories on Commandments
Sowers not Reapers	Stories of Real Children
China and the English	Olive Buds
Little Child's Book	Kitty Grafton
Stories for large and small Children	Nancy Le Baron
Robinson Crusoe	Three Experiments Living
Down the Hill	Sequel to Ditto
Poetry for Children	Family Story Book
Juvenile Poems	Conversations of a Father with his Children
Persian Tales	Parley's Geography of the Bible
Parley's Library 8 vols.	Mrs Sigourney's Letters to Young Ladies
J. R. Jewett	Young Man's Aid
Alexander Selkirk	Young Man's Friend
The Garden	The Lydias
Capt. J. Riley.	Many Things on Many Matters
The Ship	Whig and Tory
The Farm	Memoir of Bernard Whitman
La Perouse	True Believer's Defence
The Mine	Sephora, a Hebrew Tale
Patrick Clay	Little Scholar Learning to Talk
Mary Smith	The Boy and Birds
Happy Valley	George Allen the only Son
Happy Days	The Carpenter's Children
Carter Family	The Carpenter and Family
Parley's Curiosities	
" Fables	
" Sea	
" Europe	
" Asia	
" Africa	
" Islands, &c.	
New Children's Friend	

MANUALS.

Now in press, a new Manual 'Questions on the Old Testament,' by Rev. Joseph Allen. It will be out very shortly

—On hand—

Allen's Questions 1st part	
" " 2d part	
" " 3d part	
Boston Sunday School Hymn Book	
Service Book for Sunday Schools	
Geneva Catechism, 1st and 3d part	
Worcester's, Carpenter's Channing's Catechism	
First Book for Sunday Schools. &c. &c.	m 13

BOSTON PRESS,

Corner of School and Washington Streets, over Wm. D. Ticknor's Bookstore.

The subscriber has resumed the business of PRINTING, at his former stand. The office is furnished with a general assortment of new *Book and Fancy Job type*, for the printing of Books,

Sermons,	Business Cards,	Checks,
Circulars,	Visiting Cards,	Blanks,
Notices,	Show Bills,	Shop Bills, and
Catalogues,	Hand Bills,	Gold and Colors

in a superior style, and on low and accommodating terms. ISAAC R. BUTTS.

f 25 6 m

SARTOR RESARTUS SECOND EDITION.

THIS day published by JAMES MUNROE & CO. Sartor Resartus by Thomas Carlyle.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 19 Water Street, Boston.
CHANDLER ROBBINS, EDITOR.

TERMS.—*Three Dollars*, payable in six months, or *Two Dollars and Fifty Cents*, if paid in advance. To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communicatons, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.